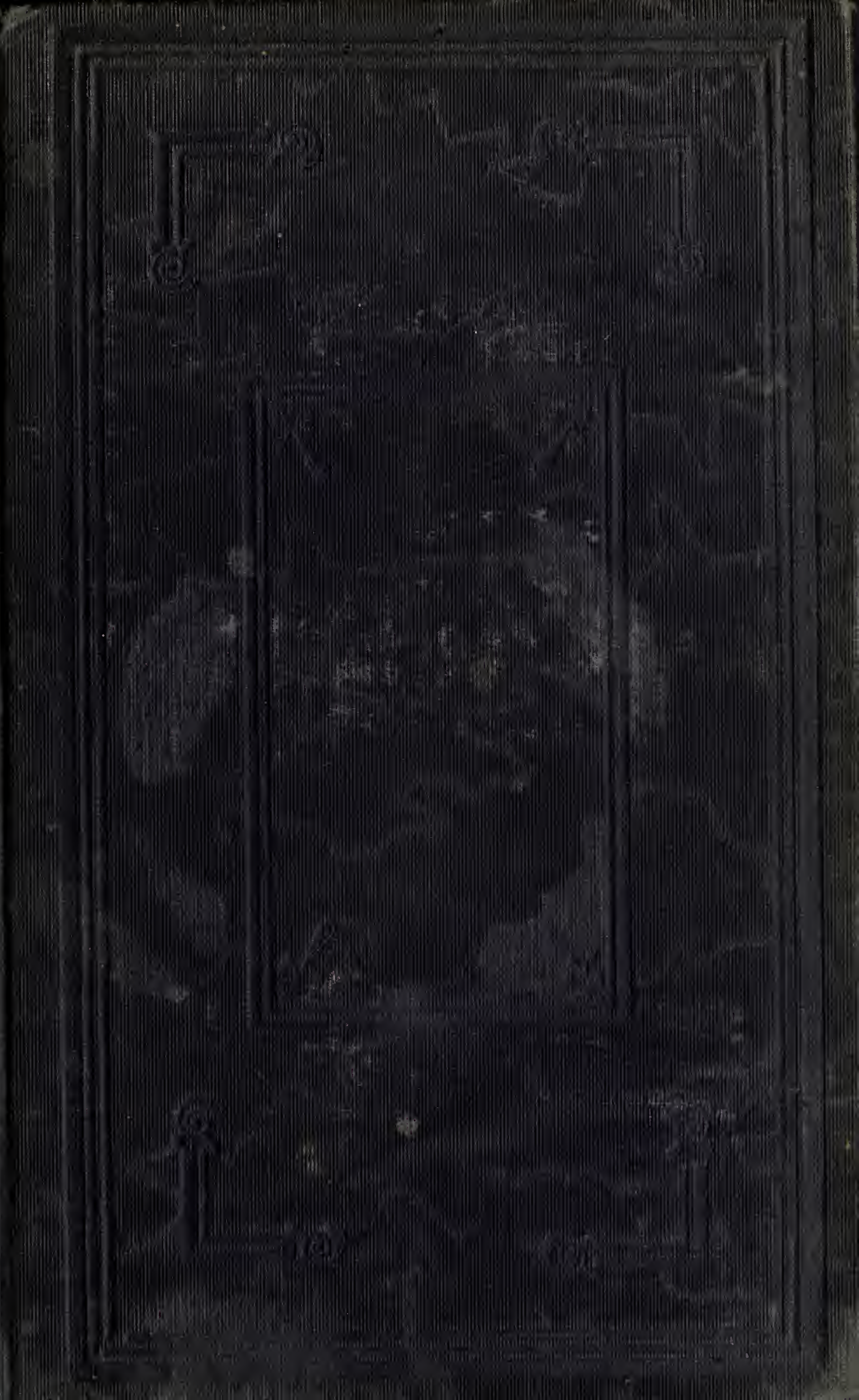

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MESSIAS AND ANTIMESSIAS.

MESSIAS AND ANTIMESSIAS:

A Prophetical Exposition.

TO WHICH ARE ADDED,

TWO HOMILIES ON THE BODY OF CHRIST.

BY

CHARLES INGHAM BLACK,

ONE OF THE CURATES OF ALL SAINTS, POPLAR, MIDDLESEX.

17

> "The thing that hath been, it is that which shall be."—*The Preacher.*

> "The prophets usually represent the future under the image of the past, and call it by that name."—*Hengstenberg on Zech.* c. iii. § ii.

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PREFACE.

The Apostle teaches us that no prophecy is of private interpretation; *i. e.*, that in cases where in the inspired records a clue to the interpretation is not furnished, prophecy is to be interpreted not alone in accordance with the whole scheme of revelation, but further, such exegesis is to regard not special interests or local revolutions, but the interests of the whole family of man.

This canon of the great Apostle is found in immediate connection with a warning against false teachers, and a reference to Society as it stood in the age of Noah, in the person of whose sons prophecy was first given to man, declaring their mutual relation in the earth they were to possess. I have been led to think that all prophecy respecting mankind must be understood in that wider scope which will take in, not tribes or nations, but *races*. Those instances of course excepted, where particular nations are expressly named, as in Daniel viii. 20, 21;, in which cases (perhaps invariably where symbol is employed) a Divine exposition is appended.

An endeavor has been made in the following pages to illustrate the prophetic Scriptures from this point of view.

It has furthermore appeared to me, that the Gospel itself contains the key to most of the mysteries respecting Antichrist and the future destinies of the Church. That key is to be found in the person, office, and history of Christ himself. What he is, determines what his adversary is. What he suffered, illustrates and explains what his Church must suffer. It must always stand against the received and more popular expositions of the Apocalypse, that owing to their bulk and references to profane literature, they lie quite out of the reach of the poor. To the Scriptures themselves we must look for a concise and practical exposition of all that may be known of the future.

The reader will find no difficulty, it is hoped, in tracing the connection between the Exposition and the subjoined Homilies.

In the composition of the former, I have restricted myself, as much as possible, to the statement of my own opinions, and have thus avoided controversy; partly because controversy, especially on such a subject, is best avoided; partly because other systems of interpretation seem tenable with that propounded here.

Every prophecy *may* have a spiritual import; but, so far as we are guided by our experience of God's word, every prophecy does certainly possess a literal significancy. The fulfilment, or, at least, the faithfulness of the *letter*, is what verifies the spiritual exposition. There are many Antichrists, as there are many Christs ("Touch not mine *anointed*," i. e., my Christs—Psalm cv. 15); but as there is one individual Christ, so is there to be the one individual Antichrist. The year-day theory *may* be true; but there is no supporter of such a theory but must acknowledge that that view is, to say the least, compatible with and based upon the fulfilments of the letter. Both may be true. I believe both are true; but certainly the letter is. The evils which, down to the smallest errors of a corrupt creed, or the political vicissitudes of a petty German principality, so many expositors find described in the more mysterious parts of the Apocalypse, must certainly have been foreknown by the Spirit which dictated the writing to St. John. But then it must be admitted, that if this be the alone fulfilment, the prophecy did not attain its end of warning, as this interpretation was not discovered until the evils were—without reference to the Apocalypse at all — detected, resisted, and forsaken by many.

The introduction to the Essay will, I fear, occasion disappointment. A subject is treated of there, which is supposed to belong to the domain of poetry rather than theology. A woeful supposition! I am satisfied that practical religion—nay, I will venture to affirm, the faith respecting our Lord's divinity*—has suffered from that doctrine of reserve touching the angels, which is so prevalent.

The example of our spiritual predecessors cannot be urged in justification of this. The last moments of the author of the "Ecclesiastical Polity" were solemnized by thoughts upon the heavenly spirits. "He was meditating," he said, "upon the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven." Where the good angels are not remembered, the evil are forgotten. Above all things, Christians should be careful in this matter; for in proportion as they keep out of view the power of Satan, and incline to regard him as *only the exponent of an idea*, they identify themselves with those who hate whatever is supernatural, and who have left themselves at last nothing more than an *ideal Christ.*

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* Since writing this I met the following passage, which I rejoice to find fully corroborates the opinion here advanced:—

"The disposition of many to get rid of created spirits altogether in their view of the Old Testament manifestations, and to see only the Divine word where the ancient church saw angels, is not without its serious evils also. They have been preluding to a mischief, which was, by most of them, as little suspected as desired,—the neological infidelity. For all barriers were thus removed out of the way of the specious but most false assertion, that while Moses taught a *naked* theism, the evidently angelic doctrine of Daniel and of the New Testament was a contradictory and pagan addition to the early revelation."—*Mill's Christian Advoc. Lect.*, p. 99.

If poetry be hyperbole and fiction, there is none of it in the Bible. If poetry be the harmonious expression of truth, the sublimest truth mirrored by the Almighty God in the imaginative faculty of his anointed ones, the Bible is all poetry. The awful glimpses of the unseen world, furnished in Isaiah xiv. and other similar passages, I cannot look upon as a romance of God. It is the privilege of fable to employ the false to illustrate the true, but God only employs the true to illustrate the true. The rich man and Lazarus is as much a true history as that of the Samaritan. Far be it from us, therefore, to regard Isaiah xiv. as a collection of unreal notions, borrowed by the prophetic mind, for the purpose of inculcating the real, from the dreams of paganism; a baseless representation, sure to mislead the unlearned, or to stimulate the vanity of such as venture to *improve* the word of God by minimizing it into fiction.

C. I. B.

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INTRODUCTION.

WAR IN HEAVEN.

The Origination of the Antichristian Idea.

The Rulers of the Darkness of this World—in high Places—The Princes take counsel together against the Lord and his Anointed.

The first verse of the Bible tells us not only who created the heavens and the earth, and when that creation took place; but it further teaches us, that the first created things were the heavens and the earth.

The second verse notifies to us that the earth thus created from some cause unrevealed fell to ruin and decay; it became tenantless and shapeless; and gloom settled down upon its disarranged and intermingling elements.

From the third verse we learn that the process of creation, or rather re-creation, began anew; and that the construction of this globe, as the abode of the human species, was inaugurated by the inflowing of light.

In this interval between the first and second acts of creation, the Angels would appear to have been called into existence. During the first act of creation they did not exist; and of the subsequent acts of creation they were spectators; the choristers of the new order introduced for man.

Upon these mighty ones Scripture, in its earlier parts, gives us little information. From the outset, indeed, they appear unannounced as Deity himself,—as interested actors in occurrences and revolutions of an everlasting import; but it is not until he has travelled some considerable way through the Bible, that the student reaches those disclosures respecting the Angels which are as explicit as they are alarming, and which impart an appalling significance to what he has already found recorded of the temptation and fall. These spiritual beings,—gods, powers, principalities, princes of earth, and armies of heaven,—ordained the messengers and servants of creation, are represented to us as the Israelites of heaven,—the Most High's people in the world of spirits. They appear personally conformed to that type which exhibits the perfection of the Divine skill, and which in Christ is adored as Divine. Ever represented as like man in person, and like man sustained by food, the Redeemer has declared that man shall, as to his nature, in one respect, become like the Angels. (St. Luke xx. 36.) This shall be one of the blessed consequences of holiness. Scripture mentions especially three of these spiritual beings to whom has been assigned the designation of Archangels, —Heïlel,(1) Michael, and Gabriel. The number, three, is deserving of notice, whether viewed in reference to the tripersonal Deity, or to the human family, first springing forth in three shoots,—Cain, Abel, Seth; and afterwards in the providence of God possessing the whole earth, under Japheth, Shem, and Ham. Viewed in connection with the Deity, Michael is introduced in Scripture as the agent or representative of God the Son. No less distinct is the sphere of duty assigned to Gabriel. He appears as the agent of the Holy Ghost, the spirit by whom are administered the more awful events of Revelation. Thus it may probably be concluded, that the first of these three chief spirits held the same relation to the first person, as the other two certainly held and hold to the second and third persons of the adorable Trinity. From this symbolical manifestation of the Divine persons, was perhaps derived to the first members of the human race those almost instinctive notions of a Trinity in the Godhead, which, claiming an origin independent of, if not antecedent to, written revelation, have been discovered among the oldest religious systems of the unevangelized world.

On the other hand, if we view these three spiritual chiefs in the relation they bear to the human family, and in the light of that truth set forth so distinctly by the prophet Daniel, as the divinely appointed overseers, in that age, of the human race, Michael appears as the Prince of Israel (Dan. xii. 1); Gabriel,—the messenger of the Holy Ghost, whose dispensation has included the election of the Gentiles,—would thus fill the place of the Prince of Japheth. But Michael himself is described as withstood by the Prince of Persia (Dan. x. 13), by the overseer of that people who oppressed the people of God, and whose country was the cradle of the race of Ham.

Now the history of this race, especially the history of its religious condition, presents it to us as peculiarly subjected to a spiritual ruler. The following pages will evince that this ruler is none other than the first of the three Archangels.

These three are the leaders or chiefs of the heavenly spirits. Scripture, in the fuller statements upon this subject which are to be found in the concluding portion of the Bible, describes them as attended by the armies of heaven; and heaven is represented as the scene of fiery conflict, victory and defeat. Among these exalted beings, Heïlel stood pre-eminent, invested with a title, subsequently appropriated to the Son of God, "Son of the Morning," or "Morning Star." (Is. xiv. 12; Rev. xxii. 16.)

Made in love, and made for love, the Angels must have found in the progressive work of creation endless material and incentive for praise and adoration. It was for this very end, probably, as much as for their probation, that they were admitted beforehand to a knowledge of the Divine purpose. That they *were* admitted, Scripture itself intimates. On one, a most important occasion, it is recorded that the design of Deity was imparted to them, as if for their approval. In some such way it was that God afterwards divulged to Abraham his determination to overthrow the world of the ungodly. Indeed the Redeemer speaks of the knowledge of the Angels as limited with respect to only one event, the day of Judgment, from the knowledge of which they have been excluded, perhaps for the same reason as mankind, because they have a personal interest in it: they await the judgment of the great day, as those, some of whom will execute, while others will be constrained to submit to the verdict of that trial.

We are justified in concluding, that the Angels were employed at the creation of the Earth, as we are told they were employed at that great moral reorganization of the human family, the giving of the Law; and as subsequently they were employed at the introduction of Redemption into the world. In the harvest of the world, in that restoration which will be both moral and physical, awful duties—not those of praise and rejoicing merely—will devolve upon them.

In the first creation, however, as already intimated, they were not merely eye-witnesses, rejoicing in the work of God's hands, but also ear-witnesses of that dread decree,—to whom else addressed?—"Let us make man in our image."

This decree requires to be examined. It consists of two parts, which set forth the manner and the end of man's creation.

(1) Let us make man in our image,—and
(2) Let man have dominion over creation.

1. The after Scriptures speak of but one image of God; the Godhead expressed bodily in the Lord Jesus—through him re-imparted here seminally, or in its first elements, to his redeemed, in whom it will be perfected in the after days of glory, when they will be so united to the Divine, that God shall be *all in all.* The meaning, therefore, of the words under review, would seem to be to the effect, that man was to be so created, that in him the Divine nature should be united with the human.

To this the objection is obvious, that man was not so created. But upon this point sufficient light is not furnished to us, to justify a departure from the plain import of the words. We are for the most part ignorant how far the Godhead was associated with and present in the first father of the human family. But that in some ineffable manner a Person of the Divine nature was present with, if not united to the first Adam, who was the son of God, is a conviction that will rise in the mind of every candid and thoughtful student of Scripture.(2) But through the mystery of the Incarnation only, mystically prefigured in wedlock and birth,—was the perfect union between God and man to be effected. This however may safely be concluded: that the *communion* between Adam and God was designed to pass gradually into union: a union rendered impracticable for the time by the Fall.

This certainly appears from the subsequent history, that one of the ends of man's creation was, that he should become the bodily expression of the Deity, through one person in the first instance, of the blessed Trinity becoming in Him incarnate. Such words of the new covenant as *Re*-generation—*Re*-newal—*Re*-demption—*Re*-storation—imply the making good of something that has been lost or forfeited. What is given back to man now interprets what he was deprived of in the beginning. The union of the human and Divine in all that are Christ's,—setting out from the consummation of this union in one, is the glory now revealed, and in part given back to us. This was what our first parents sinned away. That image of God in which man is now renewed, is that same from which man by transgression fell.

The verification now in the Church of this everlasting purpose of God, Angels desire to look into and contemplate.

2. To turn to the succeeding clause of the great proclamation, concisely expressed in the words—Let man have dominion over creation. Man, as the image of God, was to be the universal Lord. This has often been confounded with the former; as though the image of God should consist in dominion. But the image of God, as we have already seen from Scripture, is the central idea of Redemption, and consists in the participation of the Divine nature. And further: Did the Divine image consist in dominion, it would be found, not among the humble and the Christlike, but among the vanquishers and troublers of mankind, in whom the feeblest traces, if any, are to be found of what is heavenly and supernatural.

The universal dominion, therefore, must be understood to be something distinct from the Divine image, and to imply simply the lordship of all creation.

This great end of his being, the first Adam seems to have realized as little in his own person as he did the Divine image. But evidently he did realize it, as he did the Divine presence, to some extent. There is no higher conceivable act of lordship, than that which is involved in the reviewing and naming created things.

The heavenly ordinance in these two particulars was known to the Angelic hosts. This proclamation was in truth a virtual announcement of the Incarnation: the setting forth of the Son of God as the Anointed One, in whom thus before the world was, that is, became man's abode, the God of Love elected man and appointed him heir of all things. Thus was told the generation of the Christ; the adoption of the Messiahship by the everlasting Son. Was that decree received with expressions of goodwill to man, and hymns of glory in the highest?

In the Book of Revelation there is narrated a conflict between the Angels (Rev. xii. 1—9.); the efforts of one party to prevent the birth of the great Deliverer, are followed by its defeat, and expulsion, together with its Chief from the heavenly regions. This expulsion—an event universally understood to be long past—is here strangely described as occurring anew, while some circumstances nowhere else expressly noticed in the Bible are introduced, not merely, we must believe, for the purpose of heightening the imagery of prophecy. All the incidents of the narrative appear as *revived;* as borrowed from the past. An endeavor is made by the enemy to prevent the incarnation, or to destroy the incarnate One when born. The armies of the Angels engage in fierce conflict, and the vanquished host falls from Heaven.

With the light of this revelation upon us let us turn to the account of the creation of the first Adam.

To the Angels were communicated the two purposes which God had in view in the creation of man. It is fully in keeping with what the Bible reveals to us of Angels, to suppose that this announcement would be received by some with the highest exultation, by others with dissatisfaction. The one class would see, in God's humbling himself so as to unite himself with the lowest spiritual Being, an act of unutterable love, the very highest conceivable verification of the divine character; for humility is the embodiment of love.(3) On the other hand, those who might be influenced by an undue self regard, who on the first occasion when such a principle could bias them or be called into action might yield to it, would find material for discontent in the Godhead's uniting itself to a nature inferior to their own, which would thus be exalted above all other intelligences.(4)

Scripture, as already observed, speaks of the high dignity of Heïlel: the first of the Archangels, his position was next to the Godhead, the first of created beings. And when the divine purpose was made known to him, what more probable than that he should then—as afterwards he did—interfere to prevent it? "It is *only* by pride that contention cometh," and "pride goeth before a fall:" words not unwisely held to refer to the event now considered. They are the proud who resist and are resisted by God. Holy writ tells us of the ambition of the great Archangel; of his aspiring to the honor designed for man. That when rejected he should prove resentful, is a further truth inferable from the sacred story. The Archangel may have reasoned with the Creator as we know he afterwards reasoned—the different circumstances, only varying the line of argument—that it would be unworthy of the Deity to cast himself down, or to degrade himself so low, especially when a worthier nature stood prepared and wishful for the divine adoption. In this thought of foolishness lay the sin which made the once glorious Archangel, the Antimessias, the Satan, the Enemy, the Adversary.

1. Isaiah speaks of him in a passage, already more than once referred to, in which Satan and his great human agent are addressed as one—a mode of speech which in the same connection of Satan and his servant, we find repeated in the New Testament—as where the Lord addresses Satan entered into Judas.(5) In the passage now referred to,

Isaiah utters the following words respecting the deceiver: "How art thou fallen from Heaven, O Lucifer, Son of the Morning! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will be like to the Most High." (Is. xiv. 12, 13, 14.)(6) There is another passage equally significant in Ezekiel.— "Thus saith the Lord God; thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee—therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering Cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to the ground." (Ezek. xxviii. 12—17.)

There can be no reasonable doubt that the being primarily contemplated by the Prophets in these words, is Satan, identified for the time with his victim, in somewhat the same way as Christ and Christians are identified in accordance with the Redeemer's own descriptive words, "I in them, and they in me."

2. In the New Testament it is expressly stated that the union of the divine and angelic was absolutely set aside. St. Paul says, "To *which of the Angels* said he at any time, Thou art my Son, this day have I begotten thee?" (Heb. i. 5, 13.) For as the Apostle observes in another place, "Verily he took not on him the nature of Angels." (Heb. ii. 16.) In the pride which induced him to desire this honor, lay the sin of the Archangel. Desirous of a higher, they were not content to retain their own dignity (Jude 6),

their first estate; but in aspiring to a higher, the Chief and his followers sinned, and for their covetousness God spared them not.(7)

3. Additional confirmation of the views here propounded will be attained by comparing the Scriptures quoted, with what is recorded at St. Matth. xvi. 23. The Redeemer had just bestowed his benediction on the Apostle for the confession then made of the real character and nature of his Master. This praise the Redeemer accompanies with the imposition of a new name. The Apostle not understanding the mode in which his Lord would enter into his glory, deprecates all idea of humiliation and suffering. "That be far from thee." "This shall not be unto thee." St. Peter would fain save his Master from all self-abasement. He would prevent him casting himself down. How does the Redeemer notice this? He at once points out the sameness between the reasoning of St. Peter and the Angel. He does not address his follower by the new name just given him, nor by his familiar name, but with an awful abruptness, and a most unexampled sternness of rebuke,—as if for the moment contemplating him only who had first sinned in this fashion, he says, "Get thee behind me *Satan*, thou art an offence unto me, for thou savourest not the things that be of God."

4. Lastly, the expression of St. Paul quoted above, "to which of the Angels said he at any time, Thou art my son," indicate the true import and bearing of that remarkable Psalm from which those words are taken.

After describing in the first Psalm man in his perfect humanity, the inspired Poet in the succeeding song proceeds to account for the opposition and hostility of the unrighteous, whose destruction is foretold in the concluding stanzas of the earlier Psalm. There is war on earth. The Psalmist would know why. Why is it that the nations rage and the people imagine a vain thing, a lie, adopt and favor the fortunes of the false one? To this inquiry, a heavenly speaker, the Spirit of the Revelation, or the apocalyptic agent replies: The reason is this. There is war in heaven and a conspiracy. They there, to whose spiritual charge the kingdoms and dominions of Creation have been assigned, are become confederate against Jehovah and his Messiah, to whom is given the universal sway. And these rebels have proposed to break asunder the bonds to be imposed upon them—of subjection to the incarnate Lord—and to cast away the cords, or prevent the union of the divine and human. The wrath of God is declared, and from the heaven where he sits, the spiritual Zion of the heavenly Jerusalem, he announces the fact, that despite all adversaries he has established his everlasting Son, as his now begotten Messiah. Or with Hengstenberg(8) we may understand it, "I have appointed him that he be King on Zion." The Spirit and the Father have spoken; and now the Son in his new character recites the decree touching the Messiah's generation. "I will declare the decree, The Lord hath said unto me, Thou art my Son, this day have I begotten thee." The promise of universal dominion is then made: the lordship of God's image. After this account of the war in heaven, the rebellion there of Angels stimulating man to rebellion, and provoking war on earth, the Psalmist proceeds to warn man from the defeat of Angels, to shun that ruin which must pursue them if they rebel or persevere in rebellion. "Be wise now, *therefore*, Oh ye judges of the earth. Kiss the Son, lest he be angry, and *ye* perish from the way when his wrath is kindled but a little."

It is true that, in the Acts of the Apostles, the conspiracy whose place has thus been fixed in heaven, is described as having been already brought to a head in Jerusalem, when Herod and Pontius Pilate, and the Jewish rulers, took counsel against the Lord Jesus to put him to death. (Acts iv. 27.) But perhaps there is not to be found in the whole Bible a more striking instance of *accommodation* than that furnished in this instance. In the first place, it is to be observed, that the Apostles do not so much as intimate that they considered there was any fulfilment of the words quoted in the events referred to. Nay, further, the words are not introduced as a *prophecy*, but rather as bearing an historical character,—"who by the mouth of thy servant hast said, why *did* the heathen rage?" Thus the Apostles simply recite the words as applicable to their own position at the time, and to some of the circumstances of the Crucifixion. The words of the psalm describe a bold, deliberate conspiracy, consciously formed—as a conspiracy must needs be—against one whose dignity the rebels all acknowledged, while they combined to reject his authority. On the other hand, the Apostles themselves make this excuse for both rulers and people, that in crucifying the Lord they did it ignorantly; and so far was there then no combining against Christ on the part of *rulers* and *kings*, that of those invested with any power at that time, there was only one king, Herod, and he took no measures against Christ; and one ruler, Pilate, who used considerable efforts to deliver his prisoner. This king and this ruler, whatever the Jewish chief-priests might have done, *did not take counsel together* against *Jehovah* or against his *Anointed.*

If the psalm be considered a prophecy, it may have had *a* fulfilment in the trial of the Lord Jesus; as the words of Jeremiah had *a* fulfilment in the massacre of Bethlehem (Mat. ii. 12). But its final accomplishment must be sought for in the great Antichristian crisis which is yet to be.

By weaving together these scattered statements of Scripture, these truths are elicited. The great Archangel, the *Anointed* Cherub, influenced by pride and covetousness, an undue sense of his own merit, and a desire for the honors designed for man, fell away.(s) The God-Man was to be the World-King, and the superintendence of Earth, hitherto committed to the Angels, was at last to pass into the hands of the great Sovereign. "Not unto Angels," but to Messiah; not to the anointed Cherub, but to the Anointed Son, "hath he put in subjection the habitable world to come." (Heb. ii. 5.) The Archangel opposed the design of the Most High,—the union of God and man,—and the proposed dominion of the Incarnate One, anointed to these dignities. Thus Satan is the *Anti-messias*, the resister of the Anointed One; and all the subsequent spiritual history of a creation exposed in a great measure to the devices and snares of the Rebel Cherub, presents us with little else than ever foiled and ever renewed efforts on the part of Satan, to separate the world-kingdom from the God-Man, or to deny in him either the human or the Divine. For he is the Antichrist who denieth the Father and the Son; denieth the unity of the Divine nature in them. (1 John ii. 22.) He is the Antichrist, and the deceiver, who denieth that this Son, Jesus, is come in the flesh. He is the Anti-messias who denies the Divinity or who denies the humanity of the Lord Jesus Christ. (1 St. John iv. 3; 2 St. John, 7.)

This resistance of the heavenly hosts to the birth of him who should rule the nations and possess the throne of God, accounts in some measure for the emphasis laid upon the vision of Jacob, and the appearance of Angels ascending and descending upon the *Son of Man*. How the enemy continued on earth the war of heaven; how he fought and fared; how the battle will be waged in the end; and what will be the issue; will form the subject of the following pages.

CHAPTER I.

THE WAY OF CAIN.

The Development of the Antichristian Idea in the family of Adam the first Father of the human family.

"The serpent beguiled Eve through his subtilty."—1 Cor. xi. 3.

"A wicked spirit loveth her."—Tobit vi. 14.

"For this cause ought the woman to have power [a veil] on her head, because of the Angels."—1 Cor. xi. 10.

THE heavens and the earth were finished, and all the host of them; and the home of the first family was prepared by God himself. Eden was to be to the world before the flood, what Zion was to have been to mankind after it. But the adversary came to mar that glorious work which the Son of God had called into existence.

In the garden of God, the son of God, the first Adam, appeared in perfection: in all moral, personal, physical, and social attainments, very good. In the expressive language of an old divine—

"We may collect the excellency of [man's] understanding, then, by the glorious remainder of it now, and guess at the stateliness of the building by the magnificence of its ruins. All those arts, rarities, and inventions which vulgar minds gaze at, the ingenious pursue, and all admire, are but the reliques of an intellect defaced with sin and time. We admire it now only as antiquaries do a piece of old coin, for the stamp it once bore,—and not for those vanishing lineaments and disappearing draughts that remain upon it at present. An Aristotle was but the rubbish of an Adam; and Athens but the rudiments of Paradise."(¹)

So full was our first parent of the gifts bestowed by God as by a father on his child; unutterably blessed, solemnized, above himself exalted, by the presence and society of his Creator; and prepared, his probation hour expired, to occupy manifestly the throne of God.

Beings of a higher order had already been subject to a trial of their faithfulness. It would seem as if such trial was necessary to limited intelligences. The simple prohibition of one indulgence was all that was imposed upon man.

In the garden, God had planted the two trees, the tree of the life, and the tree of the light; the one most probably designed for the physical invigoration of man, and through subsequent ages traceable in its effects, in the longevity of the Antediluvian patriarchs; the other tree, the tree of knowledge or truth, was the sacramental means of imparting that Divine exemption from error which God does not give to man, because its effect would be to make the creature independent of the Creator, and thus to eradicate the Divine life. It was enough for man, that he should be endowed with the knowledge of God, that is, the good alone.

Man was called upon to obey the command not to eat of the tree: more spiritual beings had been required to approve, man was required to obey, the revealed will of his Maker.

Long acquaintance with the sacred narratives, even from childhood, a misconception of the real nature and dignity of Adam, and the inability to realize the terrible antagonism of Demon power at this day,—the ridicule heaped upon which indisposes many to admit it,—these causes can alone account for our listening unawed to the history of the temptation. That occurrence can only be explained by the supposition that Satan desired to thwart the purposes of the Most High. It was the same motive actuated him, when ignorant through the mystery of the Incarnation of the real nature of the Lord Jesus, he made trial of that obedience of Christ which was faithful to the death, by death antidoting the disobedience by which death was brought into the world.

Man was not alone the creature, but the Son of God. Man was distinguished from all other beings—

1. By possessing two lives. God breathed into him the breath of *lives*. (Gen. ii. 5. Eng. *life*, Heb. *lives*,)—the natural sustained by the tree of life; the Divine, that in which was involved the Divine image.

2. The gift of language, received perfect from God, mysteriously employed as the medium of temptation, and afterwards, as at Babel, the immediate cause of the degeneracy of the race, while at present it is the great social impediment to the spread, among the unevangelized, of the knowledge of Redemption.

3. And lastly, exemption from that death which had effect in the lower creation, and which thus placed before him, made more intelligible the penalty to be exacted in case of disobedience.

The appearance of Satan in a bodily form should prepare us for any future manifestation of this tremendous power. Thus presented to our first parents, the Evil One assures them—

1. That in case they disobeyed they should not die, they should not undergo that only death of which they could form any conception, death natural. But in fulfilment of God's Word in that very moment they did die, by losing the life divine. No longer hidden from themselves in the

divine nature, they awoke to the feelingly sad conviction that they had lost God.

2. They should be as God. This, like the former promise, was half a truth. The Angel knew that man was to be in all respects as God, but not through his or man's own endeavor. By thus luring on Adam to leave his own estate, Satan made certain of his disgrace. Feeling and sense and judgment were distracted by the power of the temptation, and the union between those departments of the moral man was broken, when the image of God was lost. It was robbery in Satan to desire to be like God, and he therefore lost heaven, and through a repetition of the same offence Adam lost the kingdom of the world.

The consequences of this disobedience were—

1. That the Serpent Satan was cursed. This, properly speaking, was the only curse uttered, as the curse upon the ground was a blessing in effect to Adam. By the words that speak of his being bound as it were to the earth, we are to understand, if not his final condemnation, at least an exclusion for ever from Heaven as an abode; though it should be open to him still as the accuser of the brethren.

This exile from heaven and heaven's light, is the punishment inflicted upon Satan by God the Son. By God the Father he was ejected from heaven. By God the Spirit he was subsequently driven, and is now being driven from the earth. By the fiat of the great Judge he will be incarcerated at last. All the Persons of the Trinity have passed or shall pass sentence upon him.

2. The curse on the Serpent Satan is followed immediately, as if indicating what had been the purpose of the Enemy, by the promise of the Avenger. This promise in its studied ambiguity, and its apparent exclusion of the Adam, would seem designed to conceal from him who heard it, the mode in which God would at last complete,

through the mystery of the incarnation, the union between God and man.

3. All that had been taken from the dust was to return thither. In the check imposed upon the earth's fertility, in the exclusion from Paradise, and in the certain death awaiting his victims, Satan beheld the apparent accomplishment of all his purposes; the dignity of the God-man was forfeited, and the crown of the World-King was set aside. The human couple were ruined exiles, and Angels of Glory stood sentinels on the path that led to Eden. The Cherubim that adorned the first sanctuary of Jehovah staid all access to the Paradise of God. But, oh Enemy! destructions will come to a perpetual end; for Jesus is the *way* back to the tree of knowledge, which is truth, and to the tree of life.

In that first household of earth, where sorrow and toil and the shadow first came to man, the mother of all mankind nourished the memory of God's promise, and in her first-born hoped and believed that she embraced her Deliverer and Avenger. Hence the expression of that too fond expectation, "I have got the *man Jehovah*." (Gen. iv. 1. marg.)

It is part of the mystery of sin that its great agent is consistent throughout, in this respect resembling to some extent his divine antagonist, the same yesterday, to-day, and for ever. Thus the success of Satan in the temptation of Adam was outdone by his victory over Cain. Eve appears to have misinformed herself as to the nature of her deliverance, to have meditated upon Satan's enmity, and to have overlooked her own offence; hence the ever after error in the hope of the Messiah. She looked for the promised seed as an *Avenger* who should destroy the

Adversary, not, as in the first instance, a *Redeemer* who should restore her own soul.

However the question may be decided as to the divine or human origin of sacrifice, or as to the early existence of expiatory oblations; or again, however the better sacrifice of Abel may be understood, as consisting of a victim consciously offered as a type of Redemption, or as being more liberal than Cain's, Cain evidently sinned by withholding from God a full acknowledgment of his gifts, and by regarding with envy, the favor bestowed upon his brother's altar. This envy and the workings of his pride indicate that the sin of the first son of man is identical with the sin of the first created son of God. Satan, a murderer from the beginning, instilled into Cain's mind his own enmity, and by prompting him to a resentment, which ended in murder, cut off from the human family all hope of deliverance.

The serpent Satan, in the temptation of the first Adam, was cursed to the ground; on that occasion the anathema glanced from man to the earth. But now the punishment of Cain is, that he is cursed from the earth. Yet in this instance as in the former, punishment overflows with mercy to one who appears plunged in all the agony of remorse. With his personal safety guarantied by an appropriate testimony from heaven, Cain removed from that earth which was to have been the immediate dominion of the World-King. In that exile which should know no return, and which should terminate in the grave, by the punishment too great to bear.

The succeeding history of this disinherited one shows how the enemy sought to wrest from the family of Eve—restored in Seth—the sovereignty of the world. Satan is the God of this system. In the family of Cain he began that organized opposition to Jehovah, which has resulted in the establishment of his own power as the World-King; a title which he will endeavor to make good in the end, by a revelation of himself. The World-King will affect to be the God-man.

The course which he adopted thus early in our spiritual history, to secure to himself one of the titles of Messiah, was two-fold; the promotion of the family of Cain, and the corruption of the family of Seth.

1. The arts and sciences of social life were in perfection in the first family, and like all else that was good, were gradually lost amid the growing miseries of sin. In the family of Cain they appear highly cultivated. After the fall of the first Adam, we are told that forthwith he consummated his marriage, as if he had misunderstood the purport of the divine promise. After the further fall of the first son, Cain also became a husband and a father, and the sacred page is for some space exclusively occupied with an account of his family. (Gen. iv. 16—24.)

The building of the city seems to have been an effort on his part, to repeal one portion of the curse by securing to himself a settled abode and end to his wanderings. The fact is mentioned without comment, but does not, on that account, appear approved. He called the city after his son's name. In all this there was perhaps a wish to perpetuate or revive a forfeited claim, and to establish his family; a desire which under the same godless ambition of union, was the actuating principle of the Babel buildings.

The inspired historian offers no comment on the next recorded violation of God's ordinance in the corruption of the marriage contract by the introduction of polygamy. The Lord of these fallen ones may have prompted this multiplying of wives in order that the outlying portions of the earth might be more rapidly occupied, by the offspring of these unions; thus they had children at their desire, and called the land after their own names.

The corruption of marriage, as it was one of the earliest devices, so was it a master work of Satan's. For in thus changing the divine law, he directly struck at the hope of redemption, which is so affectingly emblematized in the mystery of wedlock.

When thus established and increased, when an inheritance on the earth seemed secure, and a title to dominion no longer out of place, these rejected ones appropriated the awful name of God. "Then began men to call themselves by the name of the Lord," or Jehovah. (Gen. iv. 26, marg.) This was "the way of Cain." And here it may be observed, that it is remarkable that no mention is made of any death in the family of the murderer; whereas in the race of Seth it is recorded of each Patriarch that he died, (Gen. v.;) and we are fully justified in believing that length of days, even unto the Flood, was granted to Cain.(2) The final notice of God's forbearance,—of his patient waiting for the repentance of his rebellious creatures,—is written in the words, "Yet his days shall be an hundred and twenty years."

2. Not content with adopting those whom God rejected, Satan endeavored with almost complete success to corrupt and ruin those whom the Most High had chosen. Special attention is paid in the inspired narrative to the family of Seth. Mention is made of the piety of Enoch—the prophetic spirit of Lamech—the righteousness of Noah. The failure of Cain as the promised seed, threw light upon the future promise; and on the terms of the prediction which seemed to demand the exclusion of a natural sire. The Sethites, if we may judge from the language of Lamech, ceased to express any hope of immediate deliverance, while the preaching of Noah must have led them to ex-

pect—in the first instance—a new course of Providence; thus there arose an improved understanding of the first prediction. But Men and Spirits knew that from a *daughter* of Seth, the Deliverer was to come, whatever circumstances should accompany his avatar.

Hence the only means of counteracting the divine purpose, was to be found in the corruption of the daughters of Seth. Marriage was to be in effect forbidden, and they were to be allured to the embraces of Spirits.

The question of Nicodemus, "How can these things be!" involves a principle which has been the source of all false criticism and all heresy.

It is plain from the Holy Scriptures, that there are two classes of Angels subjected to the judgment of God. The Devil and his Angels, who inhabit the darkness of the world; with whom, and whom alone, mankind is engaged in conflict. These are already judged and condemned, and the everlasting fire is prepared for them. There is *another* class, between whom and man there can be no antagonism, for while the lost Spirits will finally be cast into the *Abyss*, (St. Luke viii. 31.) these are restrained in *Hades* NOW, until the judgment of the great day, (St. Jude 6.) This important truth points to the conclusion that some of these Spirits may be released in mercy at last, while their position in *Hades*, apparently under the same circumstances as the disembodied Spirits of mankind, argues a near approximation to the condition of human nature.

Scripture speaks of the judgment of these Angels, (1 Cor. vi. 3.), but no means are furnished to us of concluding on what grounds different awards will be given. But there are two passages which distinctly affirm that the angel-prisoners will have a share in the benefits of that Redemption which they desire to look into. (1 Pet. i. 12.)

St. Paul teaches us "that in the dispensation of the fullness of the times," God will "gather together in one, all things in Christ, both which are *in Heaven* and which are *on Earth*," that is, Spirits that were in Heaven and men that were on Earth. (Eph. i. 10.)

Again: God will "by him reconcile all things unto himself; by him whether they be things in Earth or things in Heaven," (Col. i. 20;) that is, Spirits that were in Heaven and men that were in Earth.

What then was the sin for which this class of Angels are now incarcerated, and to the pardon of which—as not consisting in *rebellion*—reference is probably made in the above quoted Scriptures?

It is written in Job that God regarded the heavens (the inhabitants of the heavens) as stained with *uncleanness*, (Job xv. 15.) and that he charged his Angels with *folly*. (Job iv. 18.) We know what was in Israel folly and uncleanness. It was departure from the covenant of grace and the having commerce with that which was of nature.

Let us turn to the record of the Book of Genesis. We read there, that "when men began to multiply upon the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose." (vi. 1—2.)

By this multiplying of man—*the* man (Heb.) or the race of man, is to be understood the whole human family, but more especially those just enumerated in the whole of the preceding chapter. The sons of God therefore were not men. The surest comment upon these words is to be found in the Book of Job—more particularly if it be from the pen of Moses—where the sons of God are the Angels. (Job. i.)

As if to account for this amazing event, the sacred historian adds the sentiment, "there were *giants* in the earth in those days," more properly—THE FALLEN ONES.—Satan and his Angels were present, through whose seductive powers, when appearing probably as Angels of Light, the unfallen Angels were lured into sin.

The fruit of this commerce was the race of Giants, World-Kings, "Mighty Men which were of old—men of renown." It was the intolerable viciousness of this mixture which drew forth, in a great degree, the declaration of Jehovah's anger, "that his Spirit would not always strive with man."

Why the *men* of the first verse of Gen. vi. should mean the sons of Cain, where grammatically it points to the race just enumerated,—why the intermarriage between the daughters of Cain and the family of Seth, (supposing the latter to be the *Sons of God*, among whom there was but one righteous family) an intermarriage nowhere interdicted, should have provoked the great wrath of the Almighty, and why Cain's daughters should bear nothing less than giants to Seth's sons,—is beyond the comprehension of any one unskilled in the principles of arbitrary criticism.

1. Additional confirmation of the ancient view of this passage here put forward is furnished in the New Testament. In the well known passage respecting marriage, (St. Matt. xxii. 30, St. Mark xii. 23, St. Luke xx. 36.) in the days of the resurrection, the Redeemer declares that the sons of the resurrection will then be like the Angels, in this respect, that there will be no intercourse between the sexes. Those words neither imply that the Angels are incapable of the marriage union, nor that the risen Saints lose in that state their sexual distinctions. But then will be the hour for the consummation of the spiritual marriage between God and his people; when, as with the Angels now, all individualized affection will become absorbed in the Lord Jesus. The limitation however in our Lord's

words, suggests that the condition of the Angels was not characteristic of them all. His redeemed will not resemble the Angels absolutely; but, "the Angels of God which are in heaven."

2. But St. Jude puts the subject beyond dispute. (Jude 7.) "These Angels," he says, "who kept not their first estate,"—that is, their own dignity—"went after strange flesh," and sinned against their nature. These Angels "left their own habitation," they deserted their own proper nature,(³) so far as to become capable, either by assuming another body or corrupting their own, of committing folly. To the same effect St. Peter (2 St. Peter ii. 4.) Satan had already succeeded in tempting into sin that could know no pardon, many of his fellow Angels. It is not unreasonable to suppose that he would under some disguise, succeed in tempting others, especially to what seemed recommended by a love for God's works, and respecting which nothing prohibitory had been revealed by the Divine will. Thus their punishment might be remissible; while their sin by involving in inextricable confusion the express promise, that the seed of the woman should destroy the works of Satan, and by the very closeness of the counterfeit permanently corrupting the faith of the race, made punishment a mercy. Thus it may be accounted for that the testimony of Enoch (Jude 14,) contains no reference to the generation of the Avenger, but simply announces his advent in wrath, accompanied by his unfallen Spirits. Something more that generation required to be assured of, so familiar with the display of antagonist spiritual influences.—"The Lord cometh with ten thousands—with myriads of his saints,"—or rather, "with his holy myriads."

We have no means of knowing what are Angelic bodies;(⁴) an inquiry over curious, and in no way essential to the present subject. It is sufficiently evident that they verily have eaten and drunk upon earth, in company with mankind. Scripture speaks of Angels' food, and the physiological suggestion is irresistible.

Even to this time of the Christian economy, there exists a link of mutual influence between woman and the Angels, (1 Cor. xi. 10.) but whether fallen or unfallen is not stated. The woman was created for the man, not for the Angels.

Frequent mention is made in our Lord's history, of unclean spirits, the emissaries of Satan, which are described as controlling not merely adults, but, as in one instance, if not more, young persons. (St. Mark ix. 29.)

These impure powers, the influential guides of paganism, the sources of its shocking and abominable inspiration, carry on now the too successful efforts of the imprisoned Angels, within the circle of ecclesiastical life. The eye that looks through the smooth surface of our social state; that contemplates the secret source of all those sneers, and that contempt of all faith in the energies of malignant powers, which constitutes the illumination of the day; witnesses an appalling revelation. How childhood becomes its own instructor in evil practices—how all that is hopeful and fair in early youth, mysteriously, by some infernal inoculation traceable often directly to no one corrupting object or companion, becomes blasted with the antiquity of sin, is no longer unintelligible. How many in their review of the past, quail at the recollection of the Spirits that haunted and ruled them—how many mourn all but to despair—how many alas, do despair even at the memory of their bondage and their woe. But while society has practically no faith in, nor fear of these Princes of Doom; while not only is there no discipline to perfect the Christian soul for these wrestlings; but worse, while a popular creed prevails that mocks at these foes and robs the Christian of all reliance that springs from the belief of a divine life baptismally engrafted in him, the Enemy is up and doing, and hearts that should be holy are ravaged by the strong ones, until like the mystic Babylon, they become the seat of all that is unclean and abhorred. Oh that the sound teaching of ancient days were restored in this respect! Oh that teachers would remind the young that they are, not that they must hope to be, Christians! and that as such they are called, and in the might of the indwelling life of Jesus, are enabled to contend against the enemies of their salvation and their God.

To return and close the section. When, in the manner that has been described, Satan had so successfully counterfeited the fulfilment of God's promises, that the hope of the seed of the woman was in that generation, in a great manner destroyed, the whole earth was filled with violence, the certain result where the natural affections have been interrupted. Let us contemplate the state of society at such a juncture, while the two witnesses, Enoch and Noah, the Elias and Moses of that earlier economy, were preaching repentance, and telling of righteousness, and temperance, and judgment to come, from the manifested Jehovah; and while the ark of salvation—that Church of the past—was approaching its completion, the great Antichrist, named by the name of Jehovah, was present, fully developed, in the family of the murderer. Unclean spirits were abroad, and all flesh had corrupted its way upon the earth. What has been here recorded will be found recurring: a violated covenant,—the first and second fall of the Angels working out in man a final apostacy, and a progressive deterioration, the ambition of an universal sway, the mimicry of Divine religion, the fanatic violence of an exaggerated spiritualism,—that meteoric haze in which the demon hides himself,—all these vestiges of the Destroyer are miniatured to us in the city which Cain builded,—in the corruption of wedlock and the spiritual uncleanness which prevailed,—and in the worship given before the Flood to the visible Jehovah of this world, the first Son of Man.

Strange, that after the revolutions of four millenniums, among the enlightened, as they named themselves, of a Christian age, numbers should have been found to venerate the first murderer, and to worship as the Supreme the Serpent which beguiled Eve!

CHAPTER II.

THE KINGDOMS OF SATAN.

The Development of the Antichristian Idea in the family of Noah, the second Father of the human race.

"All the kingdoms of the world"—"All this power is delivered unto me; and to whomsoever I will, I give it."—St. Luke iv. 5, 6.

Over the baptized world floated the ark of God, bearing the hopes of another race. The disobedient were punished; and the young and the penitent shared the same chastisement as the reprobate. It is not required of us to believe that all who perished in the Flood died in actual sin, or died unforgiven. At length, out of this visitation, the earth arose with a better hope, and it may be, with the severity of the primal curse mitigated.

The first prophecy spoke of the seed of the woman, and was announced to Satan. The next prophecy respecting salvation was given to the sons of Noah, which, while it had regard to the territorial occupation of the earth, was mainly of a spiritual import. Ham, through Canaan, should be for ever bound in spiritual bondage; and Japheth should share the religious blessings of Shem, with whom alone in the terms of this new covenant, God is described as standing in immediate relationship. The moral and territorial destinies of the three scions were to be in direct contrast. The intellectual greatness, and wide-spread inheritance of the family of Ham, was not to exempt him from the bondage of corruption; nor was the insulated position of the race of Japheth, to prevent his ultimately finding shelter under the holy coverings of the Lord God of Shem.

The revolutions of mankind contemplated by prophecy are those which have taken place, or shall take place, successively in the three races. Where any *particular clan* or *nation* in these great families is the subject of revelation, the prophet himself either openly reveals the nation's name, or subsequently furnishes a solution of the prediction. This is exemplified in the instances of Edom, Moab, Egypt, Israel, &c. Even when the prophecy comes by a symbolic exhibition, the import of the vision is afterwards given; as in the case of the vision of the He-Goat and the Ram. (Dan. viii. 3); under which symbols was shadowed forth the final conflict of Persia and Greece. Accordingly, where no such disclosure is made of the subject of the prophecy, we must endeavor to unlock it by the help of that master-key which God himself has furnished to us. The prophecy of Scripture which is uninterpreted to us, and which is the main subject of St. Peter's remark (2 St. Pet. i. 21, 22,) is not to be explained with any private or special reference, but in harmony with and reference to the revelations made to the sons of Noah. Those promises are to the world after, what the first promise was to the world before the Flood,—the great standard to which all are to be referred.

The power of the World-King was first appropriated by the family of Ham. They settled in Persia,(1) and stretching in a south and south-east direction, occupied Palestine, and the whole sweep of country between Egypt and China. Its members likewise founded settlements in America. But the two strongholds and supports of this mighty race were at last, Egypt and Babylon; the former the *spiritual*, the latter the *imperial* centre of its vitality.

Persia was the *cradle* of the family: Persia may be its latest home. Its different kingdoms have melted away before the progress of Japheth. At this day Thibet, China, and Japan, may be named as its great surviving empires. The revolutions, which, late or soon, must visit them, may succeed at last in carrying back into Western Asia, and fixing there for a time, the despotic power of the race.

The first great man in the earth after the Flood, was the eighth head or chief in the family of Ham,—Nimrod, or the *utterly wicked rebel* or *apostate*, as his name signifies. The building of the tower, whose top was to reach to heaven, with the professed purpose of keeping possession of the earth for ever, in one godless combination,—and the claim made to Divine honor, which the word Nimrod indicates,—all this shows with what energy the spirit of the Enemy had begun already to work among mankind. Nimrod, if regarded as the same with Bel or Belus, the *Sun incarnate*, appears as the first visible object of Divine honors after the Flood; and his tomb became the temple of his worship. Thus he united in his own person the titles of Messiah, and under him the whole human family was *of one language and one speech.* The race of the unblessed, as in the case of Cain, again appears the first to prosper, and to have possessions in the earth.

Afterwards, however, dominion was granted to the families of Japheth and Shem successively. Shem, the first named, for his spiritual greatness, is the last to have temporal power. The earthly power thus granted to the family of each son, appears to have furnished a nucleus for the future development of the kingdom of Antimessias. Each family, moreover, has been found to evolve a religious element. All, combined in their religious and political phases, compose the force and power of the great Enemy. These powers are the subjects of *uninterpreted* prophecy.

Those outlying clans which never formed component parts of these empires, and thus have never been arrayed against the Redeemer, will remain exempt from the conflicts of the *Antichristian world,* and will compose the GOG and MAGOG of a later dispensation.

The first rise and progress of the three dynasties, and their complete organization up to the end, is depicted in the dream-image of Nebuchadnezzar. Their subsequent *resuscitation,* in order to their final overthrow, is revealed in what was seen by Daniel and John, (and probably Zechariah,) in symbols indicative of a great moral change for the worse in those empires, undergone subsequent to the time of the King's vision. Thus the visions are *progressive* in a double way; they take up the *political* and *moral* history of the dynasties at different and advanced stages; each imparts additional illustration to its predecessor; Daniel's adding a *spiritual* aspect to the King's; John's revealing the *personal influence* of Satan over those powers, and at last their *political and religious incorporation into him.* To a successor of Nimrod's the revelation was in the first instance made; in the capital of Nimrod, the greatly beloved one was taught the same awful story. Under the second dynasty, and another Nimrod, the friend of the Lord Jesus received further assurances and particulars respecting the same yet future events.

The first vision to be considered is—

§ i. *The Babylonian Apocalypse of the Golden Image.*

With regard to the disclosures thus made to the great King, one or two introductory observations must be made.

1. No reference is made to any pre-existent dynasties; or to the previous dominion of his own family; since under him the empire of the race reached its grand climacteric.

2. The Medo-Persian sovereignty formed a part of the Babylonian, and when it became the predominant element,

the empire was inferior neither in glory nor success. The Medes and Persians were but different clans of one nation, subject to the great King: so that, without affecting the integrity of the empire, a chief of the Medes or Persians might acquire the sceptre of Babylon.

3. The image is to be conceived of as coming gradually in its several parts before the mental eye of the dreamer. The earlier parts appear and pass for a time from his more direct contemplation, until the feet—in which all the parts are completed—rise; and thus at last the King is enabled to return and survey the whole. "Thou sawest, till that a stone . . . . smote the image." The image is not destroyed until the feet appear. All the parts co-exist, and are combined together, when the stone falls upon them. The destruction of the feet and legs is of course immediately followed by the breaking down of all the other parts.

Let us now examine the several parts of the image, in order.

1. *The head of gold.*

In Nebuchadnezzar, the head of gold, the political power of the race of Ham was visibly embodied. Thus he represents the kingdom as it stood in his reign, in its most flourishing condition. Nimrod is the *eighth* head in the family of Noah's third son, (Gen. x. 6, 7, 8): for there are *seven:* Ham, Cush, and his *five* sons, Seba, Havilah, Sabtah, Raamah, and Sabtecha. These five are fallen; and one is, that is Cush; and Cush begat Nimrod; and he is the *eighth,* and *is of the seven,* (by personal extraction as well as possibly by territorial conquest,) and goeth into perdition.

Nebuchadnezzar is the representative of Nimrod, as the possessor of his dominions. The head of gold, therefore, represents the power of the race of Ham.

2. *The breast and arms of silver.*

The metal next in value to gold was employed to symbolize the power next in importance to that represented by the head of gold.

The magnificence of Hamitic power suffered no eclipse on the death of Nebuchadnezzar; nor did the Medo-Persian rule create *another*, and an *inferior* kingdom. For this reason I venture to think, that the Medo-Persian sovereignty is not here referred to. There is yet another reason. The influence of that important section of the Asiatic race upon the great current of prophetical history is recorded at considerable length in a subsequent prophecy, to which the Most High has himself furnished the interpretation. There are no grounds, therefore, for expecting to find the Medo-Persian again mystically prefigured in the Dream-Image. For the same reason may it be concluded, that the rise and power of Greece, equally shortlived, but in its relation to prophecy fully represented under the horn of the He-Goat (Dan. viii. 21,) is not emblematized in any part of the King's vision. In the same way, in the subsequent visions of the Wild Beasts and the Horses, no notice is taken of these powers. That the same truths should be twice set forth under different dreams or symbols is in accordance with Scripture usage; but I know not any precedent for holding that the *same truths* or *facts*, in the *same book of prophecy*, are, even while the prophet is expounding them, in one place retained in mystery, and then, when put forward under another class of symbols, explained. Finally, neither the Medo-Persian nor the Grecian power made any permanent impression on the human family. The latter rose and fell with one chief.

On the other hand, the power whose marked political development synchronizes with the time of Nebuchadnezzar, whose slow and deliberate progress, whose ferocious energy, in keeping with the intractable climate of its home, marked it from the first as future ruler of the world, is the *Roman.* The close of Nebuchadnezzar's life synchronizes with the reign of the last king of Rome, when that young people became conscious of its own as yet unproved virtue.

Now Rome represents the power of the Japhethic race. As the eldest of the three sons of Noah, Japheth's settlement in the earth is first described (Gen. x. 2.); but very briefly as compared with the notice taken of the family of Ham, which first became mighty.

The representation of the Roman power under the figure of the *breast and arms,* accurately describes, in an ethnological point of view, the *diffusion* of the Japhethic race east and west; as the *head* portrays the centralized and united character of the Hamitic occupation of the earth.

If it be a refinement to discover a reference in the color of silver to the color of the Roman dress, or the snow-clad regions inhabited by the Japhethic nations; yet certainly the SPIRITUAL connection of the two cities which represent the two powers, *Babylon* and *Rome,* and the fact that the former was just expiring when the latter was in the fullest meridian of its glory, satisfactorily indicates the propriety of the interpretation now offered.

3. "*The belly and thighs of brass,*" that is "*another third kingdom,*" which "*shall bear rule over all the earth.*"

One power only has appeared since the decline and fall of Rome, and that power has borne rule over all the earth, accomplishing in 80 what it took Rome 800 years to effect. I mean the empire of Mahomet, the dynasty of the house of Shem.

Here then we may expect, as in the former instances, to find some of the conditions of the Semitic race of the family of Ishmael referred to in the symbol, "belly and thighs of brass." The *metal* may indicate, as it does elsewhere, the durability of God's covenants. "The thighs" point to the nature of that covenant (Gen. xxiv. 2; xlvii. 29.) And the "belly" suggests the degradation of that covenant. The fierceness of his power, the revival of a *patriarchal faith*, on which it was based, and the infamous inducements by which it was made alluring to the mass, as well as the force by which it was propagated, give further illustration to the symbol.

4. "*The legs of iron: the feet and toes, part of iron and part of potter's clay*," which do not coalesce.

No permanent power has succeeded to the Mahomedan. Therefore this part of the image has not yet been developed. When this takes place, the whole image will rise before us. Then will the connection of the parts be revealed, but only that the whole may be destroyed, when the powers of the heavens may be shaken, (*inf.* Chap. V.) But the stone has not yet descended; the kingdoms have not yet disappeared. We can still point out the nations which recognize the bonds of the ancient empire.

This part of the symbol consists of two parts, which are each twofold,—(1) the legs, which are two, and (2) the feet and toes, and the latter are composed of iron and clay. The legs represent a two-fold power. The whole body, whose several parts have been successively presented to us, and now are combined together, will be supported by two great fortresses. The empires are represented respectively by their great cities; and Babylon destroyed, the only other remaining *historical cities* are *Rome* and *Zion*. These two cities, organized by the great Enemy, and supported by his emissaries, will impart action and energy to the whole confederation. If the fingers bear a symbolic character, so do the toes. The former may indicate ten apostate *kingdoms* of the Japhethic race. What is it that is symbolized by the toes?

In the familiar passage,—how beautiful upon the mountains are the *feet* of those who bring tidings of peace,—the feet are employed as forwarding salvation, as types of missionaries. On the mountains of Zion and of Rome, the feet of apostate *teachers* will stand, to proclaim the tidings of Antichrist as the Saviour. Rome in her apostacy will represent the five apostate Churches. (Rev. ii. iii.) A like Jewish apostacy in accepting the false Christ, may be expected in Jerusalem, represented by the *five unwise* of the ten virgins which belong to the virgin daughter of Zion. A combination between these apostate teachers and the loose and unworthy members of Christ and Moses, in their respective places, and the weakness consequent upon this, will facilitate the destruction of the whole. "The kingdom shall be partly strong, and partly broken."

The next vision to be examined is that of—

§ ii. *The four wild-beasts out of the great sea.* (Dan. vii.)

These creatures the seer beholds arising out of the disturbed elements of unregenerated humanity, *i. e.* the *sea*, as distinguished from the *dry land*, THE CHURCH, to the existence of which the symbols point, thus indicating a *Christian* era as the *time* of the vision. The number of parts in this vision is the same as in the former. Now, since these symbols refer to the same FOUR GREAT DOMINIONS, then—as two of those had already risen previous to the time of the vision, Babylon and Rome,—the conclusion is irresistible, that the prophet was here permitted to see the *resuscitation* of those powers, the first rise and final overthrow of which had been already notified to him in the revelation of the dream-image of the King. The Satanic character of their hostility to God, *peculiar to their* REVIVED state, is represented by the symbol of WILD-BEASTS.

The beasts taken in order are—

1. *The Eagle-winged Lion, humbled and humanized.*

Assyria herself, if not yet resuscitated at least disinterred, identifies the symbol of the Eagle-winged Lion. Her lowly condition in all Christian time, further realizes this part of the vision. The Lion imports the majesty and pre-eminence of the empire. The eagle-wings bear a *spiritual* signification, and point to the religious character of the monarchy, and the assertion of Divine honors by the King of Babylon.

The prophet looked upon this beast, until he saw it controlled and humbled. Then he beheld—

2. *The devouring Bear, with three ribs in his mouth.*

As Babylon declined, the Roman power arose, if slow like the Bear in progressing, yet like it unrelentingly cruel. The Roman power was dignified by no *religious* element, and accordingly *wings* are wanting to the symbol. The three tusks mark the ravages perpetrated by her in Europe, Asia, and Africa. As an heraldic type, in place of the Bear we might have expected to find the Wolf, in keeping with that propriety which assigned the Lion to Assyria; for the Lion is a symbol of Satan as well as of Christ, of Babylon as well as Judah. And the Roman power is introduced as the Wolf elsewhere. Thus Jeremiah, speaking of the Romans as the desolaters of Israel, names them "the Wolf of the evenings," (Jer. v. 6.) The use of the varied symbols becomes intelligible when it is borne in mind that Jeremiah, in the Holy Land, naturally would most impress his listeners, by employing, in his representation, an animal almost entirely unknown to his countrymen; while Daniel, —and the same remark holds of St. John,—writes at a distance from the country a record only of what he has seen.

This *Bear* is described as raising itself on one side, that is, it raised up one dominion, or, it established one uniform authority. The political unity of the Roman Empire was one of its most striking peculiarities. Its wars were most bloody; and through a term of almost seven hundred years, were scarcely ever intermitted. *It arose and devoured much flesh.*

The prophet with unusual solemnity introduces the third beast with the words, "I beheld, and lo"—

3. *A four-winged, four-headed Leopard,* to which *dominion was given.* As the Lion indicates the east, and the Bear the north, so the Leopard indicates the south as the scene of this wild-beast's origin, a quick and terrible enemy.

The four wings symbolize a religious element; but limited and unaspiring: they were the wings of a *fowl,* not of an eagle.

The four heads symbolize the instruments by which the power is promoted, sustained, and consolidated.

These are Mahomet—his religion and his empire.

As the spiritual night was gathering about Rome, the Leopard sprang from his lair. Syria, Greece, Spain, and Ethiopia, yielded to his power, and followed in motley groups the leading of the spotted plunderer. The four wings *of a fowl* depict the four orthodox sects, the foundation stones of the *base* religious system. The four heads represent the four caliph successors, who established and perpetuated the power of the impostor. The wings and the heads were not separated; and sword and Koran travelled together. "Dominion was given to it."

This mysterious declaration reminds us that the magnificent enterprizes of the Arabian teacher, more durable in their effects, and more difficult to accomplish than those of Rome, were permitted by the Most High. The dynasty he founded has survived the vicissitudes of twelve hundred years. The hereditary instincts, and the indomitable energy of the Semitic age, derived from the delusions which seemed at last to have deluded himself, all the intense earnestness of fanaticism. In him there glanced to earth a meteor which has not yet been extinguished, and the moral significance of which engages too little the attention of the Christian community.

All these Empires appear to have passed away, or to be just expiring. The root remains however: where the Empire is the manifestation of the race, it must be regarded as equally indestructible. Nearly fifty years ago the Roman Empire—more eclipsed than any of the three—when even the long lingering title was cancelled on the scutcheons of Austria—suddenly reappeared for a moment in the portentous person of Napoleon Bonaparte. A like and successful movement may be expected again; and that race alone is sufficient motive to combined action is proved by the alarming diffusion through Europe of the sympathies of Panslavism.

Inferior in territorial greatness to the kindred dynasties of China, Thibet, or Japan, the Persian kingdom has survived shocks sustained by it at the close of the dark and the opening of the middle ages, which bear comparison with those which precipitated the fall of Rome. Through all these it has been preserved, doubtless in order to contribute its energies, or local position, to the Hamitic dominion restored either in itself, or in the Assyrian power, which though plucked of its stronghold Babylon, shall yet have its day of political resurrection.

Who does not believe this of Rome? It is one of the instincts of European life, that the day of Rome is yet to come; that the city so often presumptuously named Eternal, shall bear a conspicuous part in the final tragedy of the nations. That political development is checked and impeded by the circumstances under which the territory of

Rome is placed. It is now subjected to a Prince who is a great spiritual ruler; and so long as the truth and the Holy Spirit in the Church he presides over prevails at Rome, so long shall the final splendour of Rome be delayed.(2)

Much has been said auguring the decay of Mahomedan power. In Europe it may cease to prevail. The idol may be broken in the presence of the ark of Jehovah. But there are no grounds for extending this observation to Asia or Africa, where of late years occasionally the spirit of the system has shown all the violence of its old fanaticism.

4. As if indicating a long interval between the appearance of the third and *fourth* beast, the Prophet says,—

"AFTER THIS, I saw in the night visions, and behold a *fourth beast*." *Diverse from all the beasts that were before it—dreadful, terrible—strong exceedingly, iron-toothed, ten-horned.*

Its *diverseness* from all the preceding, implies *difference of nature*, that it will not be merely *human* power. The *iron* teeth connect it with the iron part of the dream-image.

The ten horns are reduced subsequently to *seven*, and become identified with the heads that bear them, representing the kings and kingdoms symbolized by the fingers of the dream-image. Nothing indeed is said here of the heads; but we are most probably to conceive of this wild-beast as having besides its own head, bearing four horns, (as in Dan. viii. 22.) the head of the first, of the second, and the four heads of the third beast, *seven* in all. Each horned head is described as afterwards crowned. "I beheld," says St. John, (Rev. xii. 3.) "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

The heads which here are *crowned,* imply the after successes of Daniel's fourth beast.

This wild-beast represents the political organization in the world of the power of Antichrist. Out of this power the *individual* Antichrist will arise; a small horned head (viii. 25.) he will be the actuating influence of this great mass. As the *fierce* King, he will be mighty by a delegated power, (viii. 23—24.), the source of which power he is described—under the designation of the *wilful* king—as honoring; so, the Son of God is described as honoring the Father. (St. John viii. 49.)

This power, at a later point of its history, and with some variation in the details of the symbol, was again revealed to St. John. This re-manifestation will be examined when we have reviewed the vision of St. John, which is parallel to the whole of that just considered. St. John. (Rev. vi.) beheld the rise and progress of four great powers, and each of the four living things successively calls his attention to the apparition. The going forth of these powers, at the Apostle's stand-point yet future, implies that either they will be entirely new, or only *resuscitated.* But their identity with the *wild beasts* of Daniel will prove that they will be the dynasties of the DREAM-IMAGE *revived.*

§ iii. *The four mighty hunters, or Nimrods of the world.* (Rev. vi.)

1. A *white horse,* ridden by a *conqueror,* to whom a *crown* was given, and who carries a *bow.*

The bow points to Assyria. The crown is for the head of gold. The color of the horse—the same as that of the horse ridden by the Son of God (Rev. xix. 11.)—reminds us of the religious element in the Assyrian monarchy.(³)

The first living thing—the *Lion,* the symbol of the Evangelist of the Hebrews, most fitly directs the prophet's attention to this vision. Now the first beast of Daniel was *like a Lion.*

2. A *red horse,* whose rider received a *sword,* and *takes peace from the earth.*

The color of this horse indicates bloodshed. The sword of Rome for nearly nine hundred years took peace from the earth.

This horse and rider are identical with the second beast of Daniel.

The living thing—the symbol of the Pauline Gospel—which was written in Italy, announces the red horse.

3. A *black horse* ridden by one who bears a *yoke.*

The *brass* of the dream Image, the *Leopard* of Daniel's vision, the *black horse,* the *yoke,* and the *famine,* (v. 6.) represent the tyranny and distress consequent on the military progress of Mahomet. Still more appropriate will these parts of the symbol appear if viewed in reference to religion.

The third living thing, the symbol of the Petrine Gospel-writer, who held spiritual rule in the regions of the Leopard, points out to St. John this third horse.

4. And lastly.—The *flying eagle,* the symbol of St. John, who furnishes the Christian mind with the most affecting glimpses of the final judgment and sorrow, who most fully portrays the divinity of Christ and the nature of the Antichrist, most appropriately introduces the vision which represents the Enemy of his Beloved One.

The *pale horse,* ridden by *Death,* as the Destroyer, and attended by *Hades.*

Death here represents the *power of Death,* the Devil; and Hades follows, to indicate that the great consummation of all things will succeed this last exhibition of the power of Satan.

The riders of the preceding horses may be regarded as so many manifestations of Satan, each more grievous than its predecessor; the sword for those spared by the *bow;* the yoke for the survivors of the sword; but the last is the most distinct and the only *personal* appearing of the Demon Power.

§ iv. *The complex Wild Beast* of Rev. xiii.

Here St. John describes in detail the last revelation of the Enemy previous to the Lord's return. Standing on the sand of the sea (*supr.* p. 51.) he beholds rising up out of the sea—

A Wild Beast, lion-headed, ten-horned, ten-crowned,—inscribed with the *names of Blasphemy.*

This wild beast is a combination of the first three of Daniel, for it is like a *Lion,* in the mouth or head—like a *Bear* in the feet—like a *Leopard* in body. This may be regarded as the structure of Daniel's fourth beast.

One of the seven heads is wounded to death, and this head revived as an eighth will embrace them all. It will rise as the little horned head of Daniel's vision, and will be the Antichrist.

The heads (which are horned) were described previously as crowned. (xii. 3.) Here further the *additional* horns are crowned. The Antichrist triumphs.

The import of the names of Blasphemy will be afterwards explained.

1. The whole vision represents collectively the union of the unelect of the three races in the service of Antimessias.

2. The *heads* are *seven kings,* who are previously *crowned,* that is, possess kingdoms, the representatives of nations who support the Antimessias, who thus—in some mysterious sense appearing as revived—unites them all.

The number seven implies completeness. Of these seven kings, five are described as fallen (xvii. 10.)—" one is—

and one is not yet come:" by which words there may be implied some singular personal or national revolution, at the period of the conflict, among the scattered members of the great family of nations.

3. The ten horns of Daniel, reduced to seven, became identified with the heads that bore them, which at last were crowned. From among these horned heads—in Daniel's vision uncrowned—in St. John's crowned—arises a little horn or horned head—the Antichrist—who will appear accompanied by ten horns crowned, ten kings or chiefs. *The eighth head is ten-horned and ten-crowned.*

The enemy will appear, attended by a personal staff, for whose political establishment he will be solicitous.—"They receive no kingdom as yet." The ten horns, whom he will find at his coming, he will in part subdue; but the ten horns who attend him "have one mind, and shall give their power and strength unto the beast." (xvii. 13.) The seven heads, developing at Rome (v. 9.) represent the chiefs of the Gentile election of Antichrist.

The *heads* are *kings* or *mountains*. Now, if all the parts of the prophecy, like the last, have a double significance, the revival of the *slain* head, which engages the admiration of the world, may mean the *political* revival of Israel, as well as the revival of an individual.

The *iron toes* failed to amalgamate with the *clay*. The final embodiment of Godless political power, rises from the surging mass of the unregenerate, and finds uncertain footing upon the sand of the sea—the shifting unsound part of the Christian community. He has at first no manifested position upon earth—the dry land of God recovered from the deathful waves; but when he shall have achieved this position, and when the Blasphemer, the fierce and wicked King, shall appear as the Man of Sin in the temple of God, then the Stone shall fall and sweep away himself and all his synagogue. "I saw the beast, and the kings of the earth and their armies gathered together, to make war against him that sat on the horse, and against his army; and the beast was taken,—and the remnant were slain." (Rev. xix. 19-21.)

The apostate bodies, and the wavering Christians, are the first visited. Not so the confederated powers, who perhaps may not wilfully have rejected the truth—"these have their dominion taken away," but "their lives spared for a season and a time." (Dan. vii. 12.) "There shall be the plague wherewith the Lord shall smite the heathen, every one that is left of all the nations, whoso will not come up to worship the King, the Lord of Hosts."—(Zech. xiv. 16, 17, 18.)

These awful visions of the great crisis concern all; for to all they have been given; to the Pagan, the Israelite, and the Christian. Nebuchadnezzar beheld these future powers in their condition of political incorporation. Daniel when mourning over the disasters of Judea, saw mainly the antagonists of the God of Israel, and their overthrow on the glorious mountains. (Dan. xi. 43.) The Apostle sees them in both their aspects combined; as destructive to the two branches of the mystical olive tree, the literal and the spiritual Israel. To the King the powers appear in their confederate magnificence, which makes their utter demolition the more affecting: the Prophets behold them in their more dehumanized and real colors.

Thus, likewise, Zechariah (i. 8) beheld the mystic horses fading out of sight among the myrtles of Divine peace, in the holy mountains. Thus Jeremiah, too, (v. 6.) foresaw the day of their fury. "A Lion (Babylon) out of the forest shall slay them; a Wolf of the evenings (Rome from the west) shall spoil them; a Leopard (Mecca—and the description to this day is amazingly accurate) shall watch over their cities."

But apart from their political traditions, these three powers are bound together by a sacred language, and a peculiar religious element, through which they will be revived.

The numbers employed in the preceding prophecies, and indeed throughout the Apocalypse in general, deserve attention from the spiritual reader.

The number of Christ is 12: 12 Apostles and 12 Patriarchs.

The number of Divine perfection is 1,000: these multiplied together $12 \times 12 \times 1,000 = 144,000$, representing the number numberless of the redeemed of Israel, who appear with the Lamb on *Zion.*

The number of Antichrist is 11. The family of Cain ended in the eleventh head. His number likewise is 8. The family of Ham is enumerated to the eighth head. The number of completeness—the number of the court Princes of Persia, is 7. These when multiplied together, $11 \times 8 \times 7 = 616$, the number of the apostate Israel who appear on the glorious holy mountain with Antichrist, the number also of the wild-beast of St. John. The number of his name may imply either the *number ranked under his name, or the number represented by the initials of his name.* (Rev. xiii. 18.) It may mean both. In a later section the latter sense will be noticed.(4)

Here it will be sufficient to observe that the oldest reading of the text (Rev. xiii. 18.), and as the most difficult in an exegetical point of view, most probably the genuine, gives the number XIϚ = 616.

A further remark will close this section.

The Antichrist is described as holding the position of a King among or over Kings. Obscure at first himself, probably he will not be manifested to the world until after some military successes. (Dan. vii. 8.) But he is a King at last, fierce and wilful, possessed of the mouth of a lion. The double character of the Asiatic despot to this day, will illustrate in a great measure this feature of the prophecy.

"In the I-King mention is made of the fallen dragon, or of the spirit of the dragon, that for his presumption in wishing to ascend to heaven, was precipitated into the abyss; and the words in which this event is described are precisely the same, or at least very similar to those which our Scriptures apply to the Rebel Angel, and the Persian Books to Ahriman. However, this dragon is whimsically, we might almost say, artlessly, made the sacred symbol of the Chinese Empire and Emperor. The paternal power of the latter is understood in a much too absolute sense: not only is the Emperor styled the Lord of Heaven and Earth, and even the Son of God; but his will is revered as the will of God, or rather completely identified with it; and even the most determined eulogists of the Chinese constitution and manners, cannot deny that the Emperor is almost the object [the reader should be aware that these are the words of a papist,] of a real worship,—even a dominion is ascribed to the Emperor of China, as the illustrious Lord of Heaven and Earth."(5)

Thus writes Schlegel of a people whose old sacred traditions he represents as less disfigured with fiction than those of the other Asiatic nations. But the following is still more descriptive.

"It can be shown by the most conclusive arguments, that the Kings of the Medes and Persians were regarded and worshipped as representatives and incarnations of Ormuzd. In the sacred Books of the Zend religion, we find the germs and outline of this view. 'Zoroaster saw those kingdoms of light and darkness in a manner realized on earth; Iran the Medo-Bactrian kingdom under Gustasp is to him the image of the kingdom of Ormuzd; the King himself the image of Ormuzd; Turan the northern nomad land, where Afrasiab rules, is the image of the kingdom of darkness, under the rule of Ahriman:' (Heeren.)—The King was therefore set forth as the representative, the visible manifestation of Ormuzd, like him commanding with unlimited power; the seven princes of the Empire, next in rank to him, were called the representatives of the seven Amshaspands, who stood round the throne of Ormuzd. The proofs of this Deification of the King, are equally clear, from the accounts of the classical writers, from Scripture, and from the ancient Persian monuments."

After noticing the passage in Plutarch, where the Persian Artabanus explains to Themistocles, that if he would be presented to the King, he must offer worship, because this was the "best of all their customs, to honor the King and to worship to the image of God,"—and after referring to the Scripture proof of this, the infallible and irrevocable nature of the Imperial decree (Dan. vi. 4), and the refusal of Mordecai on *religious* grounds to give homage to the King (Esth. iii.),—the author proceeds to mention the proofs of his position furnished by Persian monuments.

"On a wall of the principal building at Persepolis sits a King upon his throne. Above him hovers a half figure of the human shape, with a beard, dressed exactly as the King, and in every respect like him. On the two royal tombs at Persepolis this representation is repeated, only that in this instance the King is drawn standing with a bow in his hand, before the holy fire. Above the fire itself is seen a ball. The half figure has a ring in its hand. In one of the sculptures, the figure is soaring up from the King to the ball; in another it is returning from the ball to the King. The ball is the symbol of the great original essence, Zervane Akerene. Ormuzd appears as intermediate between this and the King, as, according to the Zend legend, he is always placed between the infinite essence, Zervane Akerene, and the material creation. We may then suppose, either that the moving of the half figure from the ball to the King, and from the King to the ball, is intended to emblematize the idea, that between Ormuzd, as rendered visible in the person of the King, and the primitive cause of all things, there subsisted constantly the most intimate association; or we may suppose, that when the half figure is represented as moving down to the King, the incarnation of Ormuzd at the coronation is signified,—and when the half figure is represented as mounting up from the King to the ball, the disembodiment of Ormuzd at the death of the King is betokened. We leave it to others to explain and establish this Medo-Persian idea by others from Lamaism, which in other respects also contains not a few traces of affinity with the Zend religion, as well as to describe more exactly the kindred representations of the Indians; and we only remark further, that on Egyptian monuments also, the Persian King appears with a symbol of Deification."(6)

In such a character will the wilful King appear, uniting under his sceptre the unelect of Ham, Japheth, and Shem, and claiming to be, by virtue of this, the Universal King. A *wilful King,* like Pharaoh and Nebuchadnezzar; a *fierce King,* like Sennacherib and Antiochus; a *Man of Sin,* like Herod and Nero: the representative of the He-Goat, and attended by the goats divided from the sheep that follow the Lamb of God. For the *He-Goat,* the symbol under which the God of the World was universally venerated in Pagan times, in prophecy represents the power which produces the first King of Greece, that is, Satan—himself a King—the power which rules "on the face of the whole earth." Out of the dismembered framework of that Japhethic dominion which Satan is described (Dan. viii. 5.) as having himself, by a more immediate interference created, will arise the Incarnate Destroyer at last. Thus the Antichrist will rise in the west, but will be *manifested* in and from the east. In the east will be fought the Waterloo of the world. The well-known designs of Napoleon upon the Indian tribes will be most probably wrought out by a future chief, under whom some nation of the west, once again—as the Greeks under Alexander—will find or force a passage through the territories of Ham; and ere the final catastrophe, subject to his victorious arms the reluctant people of Asia, or enlist in his cause those who sympathize with force, if successful, and who regard mere power as Divine.

"Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters. The nations shall rush, like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening, trouble, and before the morning HE is not."—(Is. xvii. 12, 13, 14.)

CHAPTER III.

MOLOCH, THE KING OF ISRAEL.

The Development of the Antichristian Idea in the family of Abraham, the third father of the Human Race.

"When ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king."—1 Sam. xii. 12.

THE election of Abraham was the means by which God purposed to give the blessings of Redemption to all mankind. In a great measure this blessing has already been imparted. From Abraham, after the flesh, the Lord Jesus came; from him have descended those chosen ones, who, through the Scriptures they have written, and the Church they have edified, have been the light of the world. But in a yet higher degree, the promise given to Abraham remains to be accomplished, when the literal and the spiritual branches of God's election shall together share his favor.

From the calling of Abraham, prophecy, as contemplating a twofold consummation, is of a twofold significancy.

Among the promises received by the father of the faithful, was one respecting the land. Palestine was to be a second Eden. Peculiarly circumstanced, and, as far as its geographical position is concerned, admirably fitted to be both the political and moral centre of the world,(1) it realized the design of God to some extent under Solomon, one of the points in which he proved a type of the greater Son of David.

But before the blessed feet of the Patriarch trod that region of prophecy, the family of Ham had already taken possession of it. Two persons in the Old Scriptures are mentioned as accursed—Satan and Canaan. In both instances spiritual impurity prepared the way for that which is against nature. In the one case the rejection of Messiah wrought out the great after sin of Gen. vi. and the destruction of the world. The wickedness of Ham, the contempt shown by him for God's priesthood in the person of his father, issued in the overthrow of the Cities of the Plain, the symbol of the final conflagration of an ungodly world. The days of Lot, like the days of Noe, have been referred to by the Redeemer, as emblematizing the state of society at its latest stage. The servants of Satan had appropriated to themselves the pleasant land; and those who kept alive on earth the expiring embers of natural and revealed religion, were either living in obscurity or were vexed with the filthy conversation of the wicked. The patriarchal faith had not yet assumed a definite form. Accordingly we do not find at this early period any system of false religion organized to conflict with it: when the land became the promised inheritance of Abraham, then by intermarriage between the sons of Abraham and the daughters of Canaan, an effort was made to corrupt the whole race.

To the sin of impurity and uncleanness, for which Canaan was so notorious, the moral import of circumcision points. It likewise suggests the exclusion of the natural man from any immediate part in the generation of Messiah. Hence, as regards both belief and practice, its fitness as a sacramental token of the true faith, as well as its seal; as water is the baptism of Christ, besides being a sign and seal of God's adoption, also sets forth, in mystery, the cleansing away of sin, and deliverance from the corruption which is in the world through lust.

With the rite of circumcision, the promise of Messiah, through Isaac the son of circumcision, was entailed on the family of Abraham. As Messias is of the Jews—the *glory* of Israel, the *light* of the nations; so Antimessias will be mainly of the Jews; and received by them, will on this account be received by the unelect world at large.

The progress of the opposition of Antichrist to the purposes of Jehovah, revealed to Abraham, up to the founding of the Christian Church, and the manifestation of a spiritual Israel, will form the subject of this section.

§ i. This opposition began with this very rite of *circumcision*. It has been a prevailing usage of the whole family of Ham. In Egypt and Ethiopia, the origin of it is lost in the remotest antiquity. There can, however, be little doubt, that it had been adopted from Abraham; though, as possessing neither the *promise* nor the spiritual significancy, its use could have only resembled the use at this day of sacramental rites by those who belong not to the Church.

The prevalence of this rite—whether derived from Abraham or not—among the reprobated nations, was calculated to diminish materially the exclusive and peculiar character of the Jewish communion. All the nations with whom they had to do—with the exception perhaps of the Philistines—practised circumcision. The epithet of *uncircumcised*, as applied to the latter, may have borne rather a moral than a ritual import. How far the existence of this usage may have tended to weaken the barriers by which Jehovah designed to isolate His people from their neighbors, we do not know; but the fact may go some way in accounting for much of the strange perverseness of those whose national is our spiritual history, without in the least diminishing their guilt, or our sense of it. The practice of the appointed rite already assimilated them in some degree to the nations of Egypt and of the land. Sanctified among them by no religious associations, and carried sometimes to an unlawful extent, the rite became, as it might be foreseen it inevitably would, the parent of the most shocking and abominable impurities of Pagan religion.

§ ii. The second great spiritual event in patriarchal history is the *offering up of Isaac.*

The spiritual import and far-stretching significancy of this event, it is perhaps impossible to over-rate. In the Old Testament it stands forth as prominently as the Crucifixion does in the New. But though thus sacred in its character, it cannot be denied that it *appears* to sanction the sacrifice of human victims. All Pagan sacrifice is the counterfeit of God's appointed service.

As owing to the diversity of language the original civilization of those early ages became gradually less and less, the offering of human sacrifices came into use. The sacrifice of children by their parents is a comparatively recent modification of this terrible practice. The custom, whencesoever and whensoever originating, it is very certain was never practised in Egypt. On the other hand, among the families directly or collaterally related to Abraham, it seems to have been fully established, especially among the Ammonites, among whom Moloch was the chief object of worship.

The inference from the fact would seem to be, that through the corruption of an original tradition—the source of most of the tenets and forms of Pagan religion—through a tradition sanctified by some heavenly associations—this barbarous custom arose. Vilest waters have been found flowing where the fountain has been the purest. Now, the character, the personal influence, the nomad life of Abraham, the marked expressions of the Divine complacency, and the earnest assurances of reward which were bestowed upon him when he offered up Isaac, would be certain to diffuse widely among the surrounding tribes, the crowning event of his life, until at length the sacrifice of the first-born would come to be regarded as the surest means of propitiation and acceptance with God. Thus we can understand in its literal reality the sacrifice of Jephtha's daughter. He had been engaged in conflict with the Ammonites, among whom especially the sacrifice of children to their god was common. Thus familiarized with the custom, he was to offer to Jehovah whatever should come to meet him,—words not likely to be used of sheep or oxen,—"whatsoever cometh forth of the doors of my house," (Judges xi. 31): equally improbable is it, that sheep and oxen would come from the doors of his house. It was long after the consequence of this fatal vow that, through it, most probably, Israel was confirmed in the adoption of the unnatural and interdicted service of Moloch the King.

By the authority of Solomon, the worship of Moloch was established in Jerusalem (1 Kings, xi. 7.) Ultimately it became the peculiar sin of the Kings of Judah, to the rejection of the service at Zion of THE KING, the Lord of Hosts; as the worship of the calves at Dan and at Beersheba constituted the apostacy of the house of Israel. To this superstition Judah was devotedly attached. Thus the prophet Amos is quoted by St. Stephen, (Acts vii. 43),—"Ye bore the tabernacle of your King, Moloch, even the statue of your idol, the star of your god, which ye made to yourselves." (Amos v. 26.) The star is the Scriptural symbol of Lucifer. The worship and the tabernacle of their King contrasts painfully with the King they rejected, and the tabernacle they despised. Even in the days of the temple, and within its shadow, the daughters of Jerusalem served the tabernacle of the god of Ammon. (Ezek. xvi. 16.)

As the Brazen Serpent became an idol, in the same way, and thus alone can it be accounted for, that in presence of the most singular monuments of the power of the Most High, and in disregard of His most affecting remonstrances, the religion and usages of a false God, destructive of the most tender and lasting instincts of our nature, should have sprung up, and, reviving after a temporary check, should strike such deep roots down among the sympathies of the nation, as to baffle all attempts to root them out, without rooting out at the same time the entire commonwealth.

It was on the mountain where Isaac the son of circumcision was offered, that the son of David inaugurated the worship of the Star, the false King; and this false worship was the prominent offence for which the people were taken captive, and the Temple was demolished.

§ iii. *The descent of the patriarch Jacob into Egypt* introduces us to the typical history of the Church. That country exhibited in the Mosaic period a singular model of the world. Its reiterated condemnation in the law, deserves attention. The mention of it in the very first precept of the Decalogue is remarkable. Immorality, greater and more seductive, was insinuated into the Church of Israel, by the nomad tribes that lined their path; and the annihilation of the Canaanites determined upon by the Most High himself, indicates that the sin of Egypt was different in kind if not also different in degree.

The explanation of this express denunciation of Egypt is to be found in the fact that Egypt stood in a peculiar *spiritual* relation to the Hebrews, and that the revelation of the Satanic power in the very elementary principles of its religion was most evident.

No proof need be furnished of the statement that the enemy of the Most High bore sway especially in that kingdom; that it was his interest to reduce to spiritual bondage, and finally to destroy the Israelites. All his power—to whom he will he giveth it—the power to accomplish this purpose was communicated to the sovereign Pharaoh, the *Sun Incarnate*, who is spoken of as wilfully rejecting the God who was proclaimed to him; "Who is the Lord that I should obey him?" This is formally the sin of blasphemy. The same as that of the Jews, (Rev. ii. 9., iii. 9.) who rejected Christ for their own exploded system.

The great means by which the king of Egypt would appear to have been confirmed in this impiety, were the miracles wrought by the magicians, especially Jannes and Jambres, the mention of whom by the Apostle (2 Tim. iii. 8) would lead us to the belief that they were apostate Hebrews. They were *false* Prophets. The miracles were true operations, though in support of the lie, divinely permitted by the Most High for the further trial of the King; and the greater elucidation of the truth.

It was this fearful development of spiritual impurity which made it necessary for God to execute judgment upon "all the gods of Egypt," (Gen. xii. 12,) and therefore in the Law, Israel was taught that it should have no other Gods but I AM. The bondage of Israel in Egypt was by the very nature of the case spiritual as well as personal. There was displayed to the full that servitude of the soul predicted to the family of Ham. Egypt was emphatically the land of Ham. (Ps. cvi. 22.)

In the city of Pergamos—the scene of a violent persecution of the Church—the Serpent was worshipped and regarded as the tutelary divinity of the place. Hence the throne of Satan is said to be there. (Rev. ii. 13.)

There Timothy suffered martyrdom; and there he had to contend with those impure teachers, who like Jannes and Jambres, resisted the truth and were *reprobate concerning the faith*, but whose folly should be made manifest unto all. Now it is deserving of notice that Egypt was the great centre and source of ophiolatry or serpent worship; hence like Pergamos,—more truly than Pergamos—was the throne of Pharaoh, the throne of Satan, and the Magi the doctors of his synagogue. The spiritual Jerusalem (Rev. xi. 9,) is also named Egypt, in reference to the false worship which will be found established there at the last. The Enemy will there give his seat and throne and great authority to the fierce one, his adopted; and the apostate prophet of a miracle-working communion will exercise before him all the power of the king.

Few passages more fully represent how exact a type Moses was of Christ, than the passage in St. Jude which speaks of the conflict between St. Michael and Satan for his body. In the Revelation a similar conflict is mentioned arising about the body of Christ. (Rev. xii. 1—5.) These Scriptures are each of them both literally and spiritually true. The perils which beset the Lord Jesus at his first advent, and his flight into Egypt, represents what will take place in the case of the Church, when God shall bring his son a second time into the world. Thus also the Archangel of the resurrection, who saved the infant Moses in his ark and delivered his body from the grave, represents the influence interposed to save the communion of Moses from the tyranny of Egypt. The same influence now by God's appointment, succours and defends Christ's body on earth.

The gainsaying of Korah, the Levite, the wickedness introduced by Balaam, and the defection of Dan from the worship of Jehovah, are the most instructive incidents in the history of Israel; because in the clearest light they reveal the methods of Satan,—the means employed by him to corrupt the worship and the witness of the Jewish Church. The last of these events requires a more lengthened notice. During the absence of Moses on the mount of God, the Israelites, by the help of Aaron, made a calf—to go before them as a symbol of the Divine presence. The co-operation of Aaron would be even more surprising did we not know the history of the symbol which he constructed.

The calf was the form in which the cherubic powers were emblematized. Thus we find mention of the calf (Rev. iv. 7); and the calf or ox was probably one of the banner devices of Israel. The introduction of them into the Tabernacle and Temple, where two of them overshadowed the mercy-seat, as probably the cherubim themselves were grouped at the first place of worship outside Eden, shows that of themselves they were divinely approved. Their symbolic import may have been to set forth the subjection of Angelic natures, even the highest, to Messiah; and at the same time to point to the nature of the Atonement. Thus disposed above the ark, they formed the throne of manifested Deity.

This remnant of antediluvian symbolism seems to have been carefully retained in the family of Ham, and at last it became, like the serpent, the object of religious worship. Thus its history, as in the case of the brazen serpent, may have given it in the eye of an Israelite, an undue importance. They do not, however, appear to have designed paying Divine honors to it, but to have employed it simply as a representation of Jehovah. But milden the history as we may, the fact remains, that the Church of Israel idolatrously apostatized; and that Aaron, thus far a false prophet, made an image of the Beast, and proclaimed it as their delivering God. (Exodus xxxii.) So gross was the sin, that the Most High threatens to destroy them utterly. As it was, they lost the Divine transcript of the Law; but this, it should be observed, was the only occasion of the Most High's threatening to *destroy* his elect. On the occasion subsequently of their unfaithful conduct in reference to the promised land, he expresses a resolution to *disinherit* them. On both occasions they were visited with a permanent chastisement, which pointed to the respective offences: the guiding presence of the Most High (Ex. xxxii. 34.), which they rejected, was withdrawn; the land which they despised was denied to them. In the former instance they were to learn that the symbol was not to be separated from the Divine presence, nor there to be regarded: else God would blot out their name from under heaven. The after story proves that the promises of God are not more certain than his threats.

When the tribes were settled in Canaan, false worship was introduced by an Israelite of the tribe of Ephraim; between which family and that of Manasseh, to which Jephtha belonged, there may have been much community of feeling. The circumstance is noticed at length in the Book of Judges, (chap. xvii.) It was a reintroduction, in some of its parts, of the worship of the calf, a sin which had not been perpetrated after the transgression in Horeb. The snare of the family of Gideon (Judg. viii. 27,) had already prepared the way for its revival; and the sin of Micah passed over into the tribe of Dan, (Judg. xviii. 14.) In that tribe it became thoroughly established; so that in the reign of Jeroboam their city furnished a fitting site for the worship introduced by him; introduced also in close imitation of the Egyptian model, by uniting with his own regal power the supreme religious authority. Hence in the sealing of the new covenant, Dan and Ephraim *as tribes* are not named. (Rev. vii.) For the repetition of the sin God has thus far verified the denunciation, a suspension of which at the period of the first offence was granted to the prayer of Moses. Their *names* are blotted out. Cherub-worship, revived in Israel on the disruption of the tribes by the great father of heresy and schism, was the cause of both the blotting out of their names, and their disinheritance. They lost the land, and Messiah. But their names will be written again. Their sin was worse than that of Judah, inasmuch as it was more directly the worship of Satan. Hence they were punished earlier, and punished for ever. They have for centuries disappeared from human knowledge as completely as if the fire of God had descended and swept them away. But the Most High never makes an end utterly: a family survives a world; a remnant survives a race. The Almighty has preserved to himself an election of the house of Joseph. As *tribes* they took no part in the murder of their Prince; yet, notwithstanding this, so great was the sin of worshipping the abomination of the Egyptians, that their punishment has lasted all the time of Judah's; and it began a long time before! Their reappearance among the family of the nations will mark the close approach of the final crisis. Whatever progress Christianity may have made among them, so far as individuals are concerned, there seems little reason to doubt, that as *tribes* they will reappear in an unconverted state. Many prophecies speak of their returning in such a condition; and of the conversion of Ephraim and Judah when restored. Indeed, the very fact of a return argues an unconverted condition.

Thus through the deceitful working of sin, the religious instincts of the twelve tribes were so permanently destroyed, that they could not believe in the Lord Jesus. In exile those instincts were restored, to be again lost under influences as grievous as those by which, enslaved to the false worship of Egypt and Ammon, Israel did obeisance to the fallen cherub, and Judah accepted Moloch for his King.

There are some events in the history of the Jews which may be considered in connection with the preceding observation.

(i.) If, as the family of Abraham was a type of the whole family of heaven, the Church of Israel under Moses was a type of the Church of Christ in the latter days, and if we may regard individuals as the symbols of communities,—as the Apostle regards Jannes and Jambres,—Elias, and with him the faithful few whose light he was, form an affecting representation of the Body of Christ; persecuted, as the alone visible representative of the Church, and again hidden in the wilderness and there wonderfully nourished, he exhibits the sufferings of the Jewish Christianizing body in the last days. Drawn away 42 months, 1260 days, St. John speaks of the Church of the Tribes as, during this period, miraculously sustained by the Most High. That, at the beginning of the final crisis, Elias shall appear on earth, is not more difficult to believe, than that Christ shall return. But the fact that the Baptist went only in the spirit and power of Elias before the Redeemer, and that the Redeemer speaks of Elias as the one even then to come, (ὁ μέλλων ἔρχέσθαι, St. Matt. xi. 10,) can leave no doubt of the reappearance of the prophet on earth, at a momentous period, which will be of equal duration with his own time of suffering under Ahab.

(ii.) The threatened siege of Jerusalem by Sennacherib, and the wonderful overthrow of his army, furnishes to a later prophet, in a passage which shall be considered further on (Zech. xii.) a sketch of the final catastrophe and deliverance of Zion from Antichrist; just as the siege and *destruction* under Nebuchadnezzar, was an historical anticipation of the siege by Titus; a like sin in both cases, the rejection of the true King; a like result, the resuscitation of the city. That the city will be fully rebuilt and reinhabited, is the promise of many portions of the inspired word. Already more than once has the rebuilding of the Temple been announced. It is indeed inconceivable how Jews returning to the Holy City, and possessed of any political independence, could remain without the place of their united worship,—without a building to represent the religious institutions of their forefathers. The parting words of the Son of God, as he turned for the last time from the Temple, obscurely indicate such a restoration. "Behold your house is left unto you desolate." (St. Matt. xxiii. 39.) His departure from Zion was the desolation of the shrine. "For verily I say unto you, you shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The place of recognition would seem to be the place of desertion. Hence it is out of Zion, that is the Temple, the Deliverer will come. (Rom. xi. 26.) And "The Lord shall suddenly come to his temple." (Mal. iii. 1.) The time of this rebuilding is the crisis of the Second Advent. "When the Lord shall build up Zion He shall appear in his glory." (Ps. cii. 16.)

Considerable doubt has been created, as to the fulfilment of the prophecy of Malachi, just quoted, by the fact, that the temple of which the prophet spake, before Christ's birth had been pulled down by the unholy hands of Herod; a sin in which the nation became an accomplice, and which they might have understood the prophet to have warned them against in those strong remonstrances against sacrilege with which his teaching closes. (Mal. iii. 8.)

Further, the promise through Haggai was, like all the promises given to Israel, *conditional*. It was "according to the word that I covenanted with you, when ye came out from Egypt," that the prediction was uttered, "the glory of the latter house shall be greater than that of the former." (Hag. ii. 5—9.) The Lord did not, in his First Advent, fill the house then standing with glory; for he did not then appear in glory; the earth was not shaken. Nor will it adequately meet the solemnity of predictions, four centuries old, that speak of judgment and punishment, to find the fulfilment of the one in Christ's presentation at the Temple; of the other, in his teaching there; when few if any were conscious of his glory, and none convinced as to who he was. The house in which the Lord in the glory of humiliation did appear was emphatically *their* house. "*Your* house is left desolate."

How far the postponement of the promise was owing to the sacrilegious act of Herod and the people is not revealed. But in the language of another Scripture the tyranny of Herod, the complicity of the nation in this act, and the apostate character of Caiaphas, were what *letted* that Christ should not be revealed at that time in glory. Hence if the eternal Teacher ever spoke in accents of scorn, he appears to have done so in replying to the remarks of his disciples as they admired the temple. (Matt. xxiv. 2.) The objections made by the nation to Herod's proposal to rebuild it, were not that they expected, according to the words of God, to meet God in that house; their dread was that Herod might not fulfil his engagements; Herod himself may have had thoughts of claiming the Messiahship, which to some extent will account for his zeal in demolishing one and building another temple. Subsequently he attempted the life of him who was *born King of the Jews;* the title, which in accordance with the antichristian methods and devices of Satan, he already had appropriated.

The house, however, was built by Divine permission, and so far recognized by the Lord as his. So also in the future house built on antichristian principles—though in agreement with the architectural plan supplied by the prophet Ezekiel (xi. xii. xiii.)—when Antichrist shall appear and will be worshipped, Christ shall manifest himself suddenly, and who shall abide the day of his coming? In that yet future house the ceremonial of sacrifice will, it must be supposed, be restored. When Antichrist appears in it he will take it away, leaving the oblation of incense alone to be offered to himself; but afterwards probably sacrifice will be continued for instruction sake, even after the period of conversion. The twelve "were daily," we read, "in the temple," amid other occupations of the soul, engaged in contemplating in the presence of the altar, the sacred realities of the law of Moses, and the harmony between the teaching of their lawgiver and the passion of their God. When the twelve tribes shall take the place of the twelve men as the apostles of the world, a like method of instruction may be ordained by the Divine King of the Nation.

(iii.) For the worship of the false king, city and temple were destroyed; but as if to teach the people that negative uprightness is little worth, that it is necessary not only to refuse the evil but to choose the good, city and temple were destroyed again for their refusal to accept the true King, the Ruler, and the Prince. At the first Advent the ark and the glory were both gone; but this should rather have prepared them to desire and to receive the moral glory of incarnate love. The house was empty, and in some measure swept and garnished through the Babylonian tribulation. But the Evil One returned reinforced, and the last state of the nation was worse than the first. It has been generally observed that after the return from Babylon there was no return to Moloch worship. In some measure this may be attributed to the well known event which took place while they were there, and specially recorded by the beloved seer; the refusal of the three Children to worship the golden image of Dura.

At the period of this great ceremony Daniel was himself, it is supposed, absent in a distant province administering the charge entrusted to him; thus he was not permitted to share the sufferings of his fellow exiles, or the glory revealed in and to them. So small a band of martyrs would seem to argue an extensive apostacy among the others. The sad history of human nature forbids our wondering at a great and enlightened monarch paying regard to an image as to a Deity; infinitely more amazing is it that a race to whom so lately God had been brought near in the cloud of a national visitation,—among whom there still remained in all its potency the gift of inspiration—should be found joining in the forbidden act of Latria. The image, which was probably the image of the king, they were not called upon to believe to be a god; but all obeisance, under any circumstances, was forbidden them. One is led to the conviction by such facts in the records of our race, that there is in human nature an inherent and incorrigible bias towards the worship of what is submitted to the senses, the only remedy for which would seem to be in our realizing to ourselves the human presence of the Son of God: where a sense of this human presence is removed or interrupted by the interposition of other objects, the worship of some other object must take hold upon the heart, and hence the crisis of the great future apostacy will be characterized by the worship of an image—the image of the Wilful King.

But this interrupting process to the recognition of Messias, and the certain consequences just described, did take place in the Jewish Nation after the return from Babylon. Pure as the Nation is generally reported to have been from the sin of Idolatry, in the interval between their release and the Lord's advent, they really became enslaved to a very subtle form of it, by converting the *ceremonial* of divine worship into the religion itself; the invisible was *transubstantiated* into the visible. Then it was that the gold sanctified the altar. Forms were rested in, and the spirit of Religion habitually violated. The day of mercy knew no act of mercy; and the temple of all their love was the scene of a dishonest traffic.

We have considered how the worship of the false King grew, and at last led to the captivity of the People. It remains for us to notice the germination of those principles in the sphere of the ecclesiastical life which in the end led to the rejection of the true King, and the destruction of Jerusalem. Here Jerusalem symbolizes in its future crisis the spiritual as well as the literal Israel.

The most remarkable of these principles were :—

1. The doctrine of Infallibility, supposed to reside in the High Priest or Sanhedrim.

There is a notable instance of the force of this belief in the Gospel History. The Jewish authorities, regarding themselves as the sole expositors of the Law, claimed to be the absolute guide of the People, and any difference of opinion was sure to be punished with excommunication. (St. John ix. 34.) Nor were they content with attributing infallibility to the High Priest or Sanhedrim; the instructions of their chief teachers were invested with a similar virtue. Thus, according to the Rabbi Isaac Abuhaff, "To all things which the Rabbis have taught, the same faith is to be given as to the Law of Moses." The Talmud says, "all these words are the words of the living God, and that when two of them differ neither of them is to be condemned, for the words of them both are the words of the living God;" and, again, the Biblical text is to the commentary "as water is to wine."(²)

The dismal consequences of this faithless teaching are known to all. So delicate in our moral sense is the faculty by which we discern truth, that it may be finally destroyed. At the period of our Lord's teaching, the Church was not yet apostate. It was plain that it would become so, and our Lord regards it in this light. The delusion of infallibility made this inevitable. It is the very peculiarity of this delusion,—this theft practised upon Deity—that like murder, it is always and in the most painful way, betraying itself. Thus, in the context of the Scriptures quoted above, the Jewish council utters two false words—"that no prophet cometh out of Galilee," (St. John vii. 53,) whence Jonah and Nahum came—and "that no man knoweth whence Christ cometh." (v. 27.) Singularly inconsistent with their own reply to Herod. (St. Matt. ii. 5.)

By appropriating to itself this principle, the Church of Moses could not but wax worse, deceiving and being deceived.

2. The other element of corruption in the Jewish communion, and which prepared them to reject the Messiah, was their voiding the Law by their traditions, the immediate result of which was, that sacred things were slighted, and unsacred things unduly reverenced. They could not go into the Judgment Hall lest they should be polluted; but not the less furiously did they clamor for the blood of the Lord Jesus. It would be interesting to reckon up the instances of direct violation of the Law, which were perpetrated by the Jewish authorities, at our Lord's trial and crucifixion. What they had labored to evacuate, they were unable to understand. They forsook their Father in

heaven, and called one on earth their father; and because of this—because of their grievous infatuation—their conceit of unexampled spiritual endowments, and a marvellous spiritual science, the wisdom of God declared them to be fools, and blind and gross of heart. "*In vain* do they worship me, teaching for *Doctrines* the commandments of men." (St. Matt. vii. 7.)

So shall it be.

CHAPTER IV.

THE THREE FROGS.

The Spirit of Antichrist.

"I saw three unclean spirits, like frogs: they are the spirits of devils, [demons,] working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi. 13, 14.

The great conflict is now waged between the spirit of Christ, working mightily in his redeemed, and the spirit which energizeth among the children of disobedience. It is much to be regretted that the methods by which evil thus opposes itself to the truth, have not been considered as they appear *organized* in the world. This neglect is one of the consequences of that narrow and exclusive view of prophecy which seeks its fulfilment in the past, and within the limits of European society, or the western division of the old Roman Empire.

Taking a wider field of observation, I propose considering how, through the world at large, the conflict of the Spirit of Antichrist with the Spirit of Christ, has been, is, and probably will be carried on.

The great design of Christianity is to unite the human with the Divine; through the waters of baptism to unite the creature and the Creator—the Parent and the child; through the blessed feast to nourish the redeemed with the Redeemer; and, through the Scriptures, to enlighten them with the Holy Ghost. A Divine mission, a Divine light and life, are the means by which the union is to be consummated. The Church is the Holy Family; and the union required for the happiness of domestic life is like in kind, to what is required for the strength and progress of the Divine.

To destroy this union, to make a man's foes those of his own household, has been the great aim of Satan from the beginning. When the religious character of the world at large is considered, he appears to have reared up or established such bulwarks against the progress of the Gospel as the Church seems unable to remove. Nor is this opposition disposed *outside* the Church. Under a semblance of greater spirituality, greater freedom, or a higher exercise of the reason, he has insinuated into the communion of Christ the principles, and modes of thought, nay, many of the destructive tenets of those who have never been permitted to hear the glad tidings of the Gospel.

I propose examining briefly, and in order, the creeds of the respective dynasties of Ham, Japheth, and Shem, as methodized without, or diffusing error within the Church. The religious instincts of race are as indestructible as their physical characteristics. Those religious instincts now to be examined, have already been alluded to, as preserving or embalming the dynasties where they prevail, for the season of their resuscitation. My object will require me to notice only their *radical* peculiarities. In ritual details, nay, in some of their abstruser speculations, they have very much in common.

It will appear, from the examination we are entering upon, that Satan seduces man most successfully by *substituting* the false for the true; not by directly denying the true. He wins Mankind to regard him as their father. He seduces them from the true Deliverer, and leads them to the Deceiver. In place of the truth, he gives them to believe the lie.

The oldest false creed, which at this day reckons among its followers more than one-third of the human race, is—

§ 1. *The creed of the family of Ham—super-spiritualism.* The first visible object of devotion was the sun. Persia and Assyria were respectively the birth and training place of this superstition. Thence, under the name of Bel or Baal it overspread the greater part of the world. (2 Kings xxiii. 5.)

Under this symbol, the *generative* power of nature was represented: while the moon was held to represent the conceptive. Ahab *established* this worship in *Israel;* and the worship of both these bodies, by the two nations, is made frequent mention of in the Old Scriptures. This primitive creed spread eastwards, travelling along the route of the race; and its main principles reappear in the theology of Brahm and Buddh.

The founders of these religions are concealed in the night of time. It is even a subject of discussion, which of the two systems was the earlier. By some the more popular system of the latter has been regarded as only a revulsion from the esoteric doctrines of the former. They had, probably, a distinct origin; from community of sentiment became united; and then were rent asunder by schism. Distinct traces have been found, in Buddhism, of an African origin, approximating to the period of the Exodus.(1) And in Egypt it may have existed so long as to justify the theory of those who find its first apostle in Phut, the third son of Ham (Gen. x. 6); while the Brahminic creed may have been shaped out of the corrupted traditions flowing from the family of Abraham. We shall speak of the two schools as composing one Church. It is deserving of remark, that the missionary epoch of this system,—when it was introduced into China,—synchronizes with the date of the Crucifixion. From China, the tradition runs, persons went forth, like the Magi, to hail the great Prophet of the West, when they were met by the missionaries of Buddh, who announced to them the incarnation in him of the Redeemer of the world.(2)

According to this theology, the Most High is an impersonal essence, and the object exclusively of contemplation: this is Brahm. This abstract being is diffused into three persons, the *Trimurti* or Divine Triad. "In this symbol," says Schlegel, "the heads of the three principal Hindoo divinities, Brahma, Vishnoo, and Siva, the gods of creation, preservation, and destruction, are united in one figure; and this union undoubtedly indicates the primary energy common to all three. If we examine each in particular, we shall see that the attributes assigned to Brahma, and the expressions usually applied to his person, when divested of their poetical garb and mythic accompaniments, may often almost literally and in strict truth be referred to the Deity. The all-pervading and self-transforming Vishnoo is much more the wonderful Prometheus of Nature, than a real and well-defined Divinity. The third in this Divine Triad, the formidable and destructive Siva, has but a very remote analogy with the Deity who judges and chastises the world according to justice. This god of destruction, [=Moloch,] whose worshippers appear to have been formerly the most numerous in India, as those of Vishnoo are at the present day,—appears evidently to be that demon of corruption who brought death into all creation. This union or confusion of Eternal Perfection with the Evil Principle is made in another way by the Indian philosophers; as some of them explain the doctrine of *Trimurti* or the Divine Triad, by reference to the Traigunyan or the three *qualities*. These three regions or degrees into which, according to the Indian doctrine, all existence is divided, are, the pure world of eternal truth or of light, the middle region of vain appearance and illusion, and the abyss of darkness."(3)

At the root of all Oriental theology lies the doctrine of the two principles, light and darkness.

According to the Brahmin faith, the Deity has projected from himself this visible world, which is thus a manifestation of him, with which he is identified, and which is only phenomenal. It is constantly appearing and evanishing; from him, or rather from *it*, it proceeds, and in it is reabsorbed. The elemental Beings who order it, are Manifestation and Obscurity, Light and Darkness,—the Sun and Moon of China, the Osiris and Isis of Egypt,—the male and female of Indian theology.(4)

The Prebuddhist faith of China which still exists, and is contained in the doctrines of Taou, the sect of reason, and was propagated first in the era of Confucius, about 500 years B. C., describes the Deity as the threefold source, of whom the most noble dwells in heaven, the next on earth forgives sins, the inferior rules the waters and delivers from impending calamities. These three are the one indivisible Monad, a kind of Sabellian Deity. This triune power presides in heaven over assembled divinities, Sun, Moon, and Stars, and sends a messenger to earth, with promises to the obedient of pardon of sin, and infinite happiness. This messenger is regarded as the restorer of reason, and has already become incarnate seven times. Other gods are worshipped; but the principal divinities are the three pure ones—one abstract essence, represented by the Eternal Reason, equivalent to the Platonic *Logos*. This is the creating source of matter.(5)

One other feature of the Eastern faith requires to be noticed. In consequence of a belief in a dual principle, the Buddhist looks on matter as evil and loathsome; to be delivered from which, and re-absorbed into the ocean of the Divine Being, is the great desire of life. The same results have flowed from this, as from that unexacted piety and undue abjectness of spirit, condemned by the Apostle, which, affecting to disregard, nay, to despise the body, really indulged to excess the carnal mind. (Col. ii. 23.) Even were the sublimer and purer mysteries of the Eastern system divulged to the vulgar, they could furnish no obstruction to that immoral practice, which delights either to mutilate the frame, or to plunge it greedily into the vortex of lasciviousness.

These notions of an impersonal Deity, of a vigorous creative principle projected from him, the efficient cause of the phenomenal universe, the dualistic notion, and the consequent neglect of the body, formed the most marked tenets of that system of falsehood styled *gnosis*, which the inspired teacher of Asia, in his Gospel and Epistles,(6)—and which the great Gentile Apostle of Asia in his letters—has denounced as damnable.(7) The doctrine of the *Plerema* (=Brahm) and Demiurge (=Brahma), and the generation of Æons from the male and female divinities, are frequently mentioned in the New Testament.(8) It was in the third century that Manes, a Persian, the founder of the sect,—himself a pupil of the Magi,—attempted to *combine* the two systems. Cerinthus, an Alexandrian Jew, was the first to propound these oriental tenets; and the followers of this school became notorious, not more for the impurity of their lives, than for the cruel discipline to which some of them subjected themselves, a discipline which still survives among the fanatics of India. "Of all the different systems of philosophy that were received in Asia and Africa about the time of our Saviour," says the Ecclesiastical historian, "none was so detrimental to the

Christian religion as that which was styled *gnosis* or *science*, i. e. the way to the true knowledge of the Deity, and which we have above called the *oriental* doctrine, in order to distinguish it from the Grecian philosophy. It was from the bosom of this pretended oriental wisdom that the chief of those sects, which in the three first centuries perplexed and afflicted the Christian Church, originally issued forth. These supercilious doctors endeavoring to accommodate to their phantastic philosophy the pure, the simple, and sublime doctrines of the Son of God, brought forth as the result of this jarring composition, a multitude of idle dreams and fictions, a system of opinions which were partly ludicrous and partly perplexed with intricate subtleties, and covered over with impenetrable obscurity. The ancient doctors, both Greek and Latin, who opposed these sects, considered them as so many branches that derived their origin from the Platonic philosophy. But this was pure illusion. An apparent resemblance between certain opinions of Plato and some of the tenets of the Eastern schools, deceived these good men who had no knowledge but of the Grecian philosophy, and were absolutely ignorant of the Oriental doctrines."(9)

The belief that the human essence is identical with the divine, has been, as might be expected, productive of the most dismal consequences, not the least perilous of which was the principle of interpretation introduced into the study of the Holy Scriptures. Hence Marcion, a native of Asia, the first known man of letters among the neologians, rejected the doctrines of the incarnation and those parts of Scripture which acknowledged the paternal relation existing between God and Christ. Thus he accepted but one Gospel, and of that only a portion : while of the rest of the New Testament what he did not mutilate he excluded from his canon.

Abstract speculations as to the nature of God, and the origin of matter and the visible world, and the rejection implied in this of the authority of the divine Scriptures, their *peculiar* inspiration, the verity of the miracles recorded in them, either as facts or proofs of God's especial presence in his Church, and coupled with all this the notion already mentioned that the human soul is, so to speak, a portion of the Divine; all these formed the distinguishing notes of that *gnosis* which the Holy Ghost has warned the faithful against, and which is now familiarly termed *neology*.

And from this view of Hamitic tradition, brief though it is, we discover what title to originality of thought or reason they possess, who drawing forth the old from their treasures under the specious color of the new, have in these latter days palmed off upon the literary, and too often on the Christian society—as the results of their own insatiably analytic spirit and uncompromising logic—the exploded theories and superannuated extravagancies of the old visionary transcendentalism.

This *revival* of Hamitic theology within the Church, is due more particularly to one of those mighty spirits, who living in obscurity, receive power to revolutionize the world, one—who like Cerinthus who first introduced it, was also a Jew—Benedict Spinoza of Amsterdam, (1650.)

I shall transcribe into as few sentences as possible, the principles of which he was the apostle, in order to point out their identity with Cerinthian neology; frankly acknowledging the fact that I am unable to grasp most of the principles, or even understand much of the terminology of his later disciples.

(1.) And first for his notions respecting the Deity; and the nature of the visible universe.

He teaches us that there is but one Eternal Omnipresent

Self-existing Being or Substance, which manifests itself in *matter* and *mind;* of which the former is *phenomenal* only, the latter *real.* And since substance cannot produce substance, matter or the world is simply God *conditioned.* Properly speaking, therefore, there is no creation, as matter is only phenomenal, and whatever effect there is, is identical with the cause. In a word; the Deity is identified as the *natura naturans* with the world or *natura naturata,* which is nothing else than the evolution of the great First Cause into all the modifications of thought and extension. In the procession, and what it implies, re-absorption of the phenomenal, we have re-produced the Brahmic faith, and the derivation of Brahmā from the impersonal Brahm.

(2.) The succeeding fathers of Oriental philosophy in its German phasis, have more or less modified their views respecting religion, by the principles here laid down respecting God and nature. The logic of Kant, led Fichte to conclude that the *external* world is dependent on and created by the *internal;* and thus at last we reach the formula, that the human is Divine; the final triumph of subjective idealism. The world is the shadow of the human; and is only necessary to it as an instrument of growth and perfection; and to the Deity, the infinite all-pervading medium, neither personality nor intelligence can be attributed. Thus the Creator of the Universe is nothing more than the Brahm of the contemplative Hindu.(10)

The school which has succeeded Fichte, appears to admit of something external to the human mind; a power superior to the intellect; an absolute truth which creates, and in which subject and object find their identity. But Hegel arose to assert the absolute identity of finite and infinite. Schelling had taught that reality existed in the terms related; but Hegel maintained that it is to be found in the relationship itself !(11) Compared with these, the kindred speculations of the Vedas are as consistent as matters of every-day fact.(12)

(3.) As the result of such a logical annihilation of all the material world, and all that it inherit, it was to be expected that the revelation of grace would be subjected to a similarly destructive process of exegesis.(13)

Accordingly, the whole authority of the written word is rejected, and the functions of the Church denied. An ideal Christ—once the dream of some obscure English fanatics, in the close of the 17th century, is the received faith of these modern illuminati. The historical verity of our Lord's presence upon earth, has been explained away. Christianity has become a mere abstraction. On the rejection of the Christian body has ensued the contempt of the human frame as an instrument of holiness. Thus the necessity and reality of sacraments is denied, and with them every foundation is removed.(14) The Scriptures are either mutilated to meet preconceived notions, or their authority as an integral part of revelation questioned. The operation of these principles is not confined to the mythist or the anti-supranaturalist. Even in this country, among the professedly orthodox, the illumination of the Spirit is popularly regarded as superseding all appointed means. The word of God(15) as the Bible is partially and so erroneously designated, as though God spoke now to man through no other channel, instead of its true title, the WRITTEN *word of God*, is impugned by those who make most profession of reverence for it. Robbed of all its historic evidences, and then subjected to the most searching analysis, in a way by which no other writing of antiquity has been tried, this fortress of our Zion is left as a cottage in a vineyard or a lodge in a garden of cucumbers. No wonder that among such doctors, the received creed should be that of Hymeneus and Philetus;

that the latest sophists of these schools should be found declaring, "The idea of a future world is the last enemy whom speculative criticism has to oppose, and if possible, to overcome."(16)

The spirit of sects is the spirit of disunion; for if it be right in one teacher, it is right in every one to build a Church. But the inevitable forsaking of those awful rites, whereby irrespective of all human means, (as when he created the first Adam,) the Most High, as through channels, pours himself into his redeemed, adopting, recreating, renewing, and transfiguring them,—this abandonment of the most holy sacraments, and consequently of the Divine writings, gives that fatal bias to all sectarian teaching which leads to the wildest neology. While the successors of Luther for the most part deny the humanity, the successors of Calvin deny the Divinity of Christ. Depreciating the ordinances of Jehovah, although setting out from opposite points, they have arrived at like results. The heart, supported by no divinely appointed outward pledge of inward grace and election, the memorial of redemption accomplished by the God-man for both body and soul, and so constrained to dwell overmuch on abstract speculations and doctrines never individualized or brought home, falls back upon itself, becomes its own God, the centre of its own creation, the climax of self-worship, and concludes by denying that love which it is never permitted to feel, and from which, the channels destroyed, it derives no heavenly nourishment.

§ 2. *The false creed of the family of Japheth—idolism.*

Japhethic paganism may be said to have ceased to exist. In its day of predominance it was characterized by a disposition to hero-worship, and an incapability to soar above material shapes and realize the existence of the great Spirit. A passionate *idolism*, as it is described by the Apostle in his harangue at Areopagus, was the prevailing feature of the whole religious system. "The popular religion of the Greeks," Schlegel observes, "remained for the most part a stranger to these exalted doctrines (of an infinite Mind, and a supreme all-creating Intelligence); and though we find in this mythology many things capable of a deeper import and more spiritual signification, yet they appear but as rare vestiges of ancient truth, vague presentiments, fugitive tones, momentary flashes, revealing a belief in a Supreme Being."(17) Every spiritual conception was transubstantiated by this unabstracting and uncontemplative temper of the race; and its noblest deities never rose above the common estimate of extraordinary men. This colossal system of error had two strongholds, its main supports; in the west Rome, in the east Athens, and subsequently Constantinople.

Christianity by a slow and sure progress had just sown through the whole European part of the Roman Empire the doctrines of the true faith, when this suppressed instinct of the race forced itself into action once more, never to be suppressed again until the Judgment. The tendency of Japhethic devotion appears exemplified to the full in the Roman communion. The multiplication of subordinate mediators, all quasi-divine, and the multiplication of their images, is calculated to diminish our right sense of that human which does exist in the Divine, "one altogether" with it, by raising to the level of that Divine what is absolutely and distinctly human, and nothing more. To quote the words of the infidel historian, more properly I conceive employed as a witness to a moral fact to which he consciously testifies, than as the unconscious expositor of prophecy, because of some undesigned coincidences between his over-figurative style and the actual phrase of Scripture: "The primitive Christians were possessed with an unconquerable repugnance to the use and abuse of images; the wit of the Christian apologists was pointed against the foolish idolaters, who bowed before the workmanship of their own hands, the images of brass and marble, which, had *they* been endowed with sense and motion, should have started rather from their pedestal to adore the creative powers of the artist. Under the successors of Constantine, in the peace and luxury of the triumphant Church, the more prudent bishops condescended to indulge a visible superstition for the benefit of the multitude; and after the ruin of paganism, they were no longer restrained by an odious parallel. The use and even the abuse of images was firmly established before the end of the sixth century: the Pantheon and Vatican were adorned with the emblems of a *new superstition.* The Olympian Jove, created by the muse of Homer and the chisel of Phidias, might inspire a philosophic mind with momentary devotion; but these catholic images were faintly and flatly delineated by monkish artists in the last degeneracy of taste and genius. The worship of images had stolen into the Church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension that *under the mask of Christianity they had restored the religion of their fathers.*"(18) As all the conceptions of the pagan mind respecting heaven became materialized and represented by a Thessalian mountain, while the heavenly beings were only in their supposed possession of power above man, while in frailty they were represented oftentimes as much below, so at length the visible centre and external machinery of the Church came to supersede all notions as to the invisible Divine Being who is its life, and the capital heresy of transubstantiation made its first fatal appearance in the monstrous opinions which began to take root respecting the Pontiff. The exclusion, consequent upon this, of the Lord Jesus from all recognized action in his Church, and the substitution of the Church for the Saviour,—these point out the evident consummation to which the exercise of a professed infallibility, and the necessary doctrine of a development are evidently hurrying the Roman communion. That communion, if it does not now deny, is rapidly advancing to the denial of the humanity of the Lord Jesus; and this in many ways.

(1.) By the popular notions respecting the blessed virgin which represent her as deified, and which thus contradict the fact of her being a very woman. The professed object of this doctrine is to secure the Divinity of Christ. Its effect is to destroy all faith in his *humanity*. If she was not really woman, he could not have ever been really man.

(2.) The Roman doctrine of the Holy Communion, though apparently a strong declaration of our Lord's incarnation, is notwithstanding, in effect, the distinctest possible contradiction of it. It strikes at the verity of our Lord's natural body, and its enthronement now in heaven; for that body cannot be at one time in more places than one.

(3.) The same fatal conspiracy against this necessary truth, is discoverable in the withholding of the cup from the laity: that cup which is the verifying symbol of the blood which flowed from the side of the second Adam.

(4.) If the Roman doctrine of the sacrifice of the Mass be true, no words would be too awful, no reverence too lowly in which to express our adoring recognition of the present Deity. But it is notorious, it is the complaint of Romanists themselves, that no such temper prevails among those who assist at the exhibition. That irreverence is the most alarming proof that the doctrine of Rome is not believed by her own devotees. If the human nature as well as the Divine is not on the altar, or in the hands of each sacerdotal soldier of Rome who then crucifies afresh his Redeemer, it is nowhere. And yet neither feeling nor conviction, in an overwhelming majority of instances, acknowledges it to be there. And what may be expected from all this, but a widely spread disbelief as to the reality of our Lord's humanity.

(5.) Nor is this levity confined to the educated classes of the papist laity. The gross materialism of Romish devotion so depraves the moral sense, that their own most awful doctrines are often treated of in a way that would shock even an unbeliever. And thus in the very shadow of the chair of Peter, a Cardinal Prince, the instructor of our modern Apostles,—himself the modern Augustine of repentant England—asserts that faith in the flesh of Christ is *absurd.*(19)

(6.) Image service, by rendering needless all spiritual abstraction, has a tendency to lesson our sense of invisible things. But this is more particularly the case with regard to those representations where the Redeemer is exhibited as a baby, and so in constant dependence on the mother who holds him. This childishness of religion has been carried to a blasphemous height. Prayers addressed to the Redeemer as a child, which he is not, must betray the heart into a forgetfulness of "the *man* Jesus Christ;" and an unbelieving disregard of his present employment as Mediator and High Priest of our profession, without which and a belief in which there can be no Christianity.

(7.) The last step which I shall mention in this process by which the Church of Rome is corrupting the faith of Christendom, is her omission of all teaching respecting the Lord's second advent. This all-important truth she *proclaims*—as she does other truths—in the creeds, but otherwise she does not teach it. On the contrary, her notions respecting the Church,—respecting the supreme Pontiff as the bodily presence and oracle of the Holy Ghost, and in Christ's room the visible head of the Church, and that supremacy of the church coveted as well in temporal and political as in spiritual interests,—put entirely away the expectation of the return of Christ. The lesson has been lost upon her which the Apostle of the Gentiles (Rom. xi. 25,) gave to the first Christians of Rome, "not to be wise in their own conceits." She has usurped for herself the place, she has adopted all the prejudices, and she has fallen into the peculiar sins of Judah and Jerusalem.

It is really of little consequence that the Church of Rome holds *theoretically* the Apostles' Creed and the other symbols of the Catholic Church, when her *practical* working *which she cannot remedy*, is so determinedly hostile to all revealed truth; and it should be considered that she must in time come to repudiate all those truths. For as there is scarcely one heresy with which she may not, as far as her practice is concerned, be charged,—or a sin against spiritual union and even human life which may not be laid against her,—so, as she is unable to repent, she must become only the more confirmed in her treason against the Lord Jesus. Then, when by some deliberate act He shall have been taken out of the way, and the teaching of the Holy Spirit from the beginning removed, the apostacy of the last days will be organized, and with it the Man of Sin will be revealed. The fruitful parent of heresy and schism as the page of Ecclesiastical History pronounces her to be, she is named in Scripture after that City which is her home and stronghold, and portrayed as the unchaste one, the once faithful city become an harlot, defiled by spiritual impurities, and apostate at the last.

When the idolistic tendencies of our race are considered, one cannot help witnessing with dismay the fatal devotion of the Church of Rome to the images of her spiritual heroes. Some of these images, when consecrated by her, are believed to possess breath and motion. By lending herself to this delusion she may well be regarded as adopting the surest means of attaining her own eternal ruin; but her powers of deception are not exhausted by this. Appearances of the departed ones whom she has deified, and especially of the Blessed Mother, and the not unfrequent exhibition of the stigmata of Christ,—an exhibition in which it is impossible to conceive any good moral or religious purpose,—these are the subtle processes by which, it may be unwittingly, she disciplines her devotees to find in the unexpected appearance and the deadly wound, as well as the breathing image of the false, the genuine characters of the veritable Messiah.

It only remains for us to consider,—

§ 3. *The false creed of the family of Shem—Pseudo-Intellectualism.*

When the *idolism* of the Japhethic family was revived and in a Christian form reestablished, the intellectualism of the Mahomedan creed arose. In no case perhaps is the indelibleness of an originally impressed religious character more distinctly evidenced than in the unitarian symbol of the Prophet.(20)

To Abraham the Deity would seem to have revealed himself as a unipersonal Being, as the mode most sublime and the most calculated to correct the Patriarch's disposition to polytheism. Thus in the Mosaic writings, probably in consequence of the prevailing errors, God is proclaimed without any distinct reference to the persons of the Son and Spirit. We now of course perusing the Old Scriptures by the light of Christian illumination find the Catholic faith of the Trinity abundantly asserted even within the compass of the Law. The creed of Mahomet affected to be the patriarchal faith restored.

The rise of Mahomet occurred in the century which witnessed the development of papal power and the establishment of image worship. His professed mission was to destroy polytheism and idolatry. He and his followers uniformly avoided in any way subjecting their notions of the Deity to the senses or imagination. With them "the *intellectual* image of the Deity," says the historian, "has never been degraded by any visible idol."(21) The prophet himself alike deceiving and deceived may have admitted much of sacred truth into his system, in the hope at the outset of his career of conciliating the Christian and the Jews. It is the large admixture of what God has revealed with the base alloy of his own fancies or existing heresies which has given to the Mahomedan creed so long and prosperous a supremacy, despite the violence by which it has been propagated and the sensuality it approves. As a religious system it has incurred no danger from the invention of printing, or the diffusion of intelligence consequent upon this, among its votaries.

But though professing a Divine origin for its peculiar tenets respecting the divine nature, as revealed to the Patriarchs, and claiming for its great apostle a descent from the Father of the faithful, the Mahomedan communion is that body which is now formally chargeable with the sin against the Holy Ghost, for it arose against Him, and caused apostacy from Him. It alone repudiates the manifestation in the Church of the third person of the adorable Trinity; and only so far as it does this does it reject the Spirit's teaching respecting Christ.

The Mahomedan communion acknowledges, on this head, most of what was acknowledged by the Arianizing region it has occupied,—the supernatural conception and the supernatural character of Jesus of Nazareth, and, the reality of his death and resurrection excepted, every thing that belongs to his historical personality; nay, it probably furnished to Rome the first idea of the immaculate conception of the Blessed Virgin. In rejecting, however, the divinity of the Holy Spirit, as operating in the Church, it of course has denied the Divinity of the Redeemer. Nay, further, to Mahomet himself attaches the tremendous guilt of aspiring to be himself the manifestation of the promised Paraclete. "The Evangelic promise of the Holy Ghost was prefigured in the name, and accomplished in the person of Mahomet, the greatest and last of the apostles of of God."(22)

The influence of this religion on the Church of Christ was mainly that of force at the beginning of its career; though it derived much *positive* support from the Sabellian(23) and Arian(24) heresies prevalent in the countries of its birth. In sympathy with it now(25) all opinions must be regarded which reject the Divinity of Christ, or disregard the authority of the Holy Spirit. It symbolizes with the papist in depreciating the Scriptures; it agrees with the orientalist in rejecting the incarnation. The *unitarian*, who arrogates to himself a designation which he alone cannot claim, as he peculiarly denies the Divine unity, professes to accept only what he can understand ;(26) but when his book and his apostle's mission are each subjected to the same mythicising, unfriendly criticism as the Church and her Scriptures have had to undergo; when, with every other masterwork of delusion, the Arabian system has been thoroughly sifted; it will be satisfactorily evinced that of all believers, the most bigoted, uninquiring, and timid, are unbelievers; and that the Christian who humbly regards the Church, the sacraments and the Scriptures as the divinely appointed channels by which God Almighty infuses into man everlasting life, and grace, and light, who has seen his faith come forth all the more certain from the furnace of Arabian persecution, such and such alone possesses a talisman which, while it interprets to himself the mysteries of his own nature, harmonizes the instincts of the diviner faculty within him, with the dictates of reason and the promptings of affection. The Reprobationist, or Romanist, or the Deist, exiles God from his creation or the Redeemer from his Church; the Socinian, blinder than the Mahomedan, finds a deliverer in any one but Jesus, finds illumination and the footprints of the Deity anywhere but in the Church of God. The principles of the Catholics alone have foundation in the Rock of Ages.

The final manifestation of Satan is described under three titles, as to his *political* charactor, the *wilful* and *fierce King* and *Antichrist.* St. Paul, who regards him mainly in his *spiritual* character, also styles him by three titles—*The Man of Sin—The Son of Perdition—The Wicked One.* Now, from the hasty review just taken of the existing systems of false religion, to which classification all religious errors may be reduced, we have seen how the *superspiritualism* of Oriental religion denies the person and providence of God the Father; how the *idolism* of corrupted Christianity, within the Church, denies the Son; while the *intellectualism* of the Arabian faith rejects the Holy Ghost. In the first is verified the designation of Man of Sin; in the rejection of Christ, the way of *salvation,* is fulfilled the sense of the title, Son of Perdition or *destruction;* while the *wicked One* is the proper description of him who rejects and resists the Holy Ghost. Thus also St. John tells us that the Enemy will have names of blasphemy, will assert himself to be the true God, and Satan to be the God, and the synagogue of Satan to be the

Church of God. He will blaspheme God, his Son, and his Saints. Thus he will unite the three creeds of unregenerate mankind, and the eve of his advent will be marked by the rapid and wide diffusion of these principles—unclean spirits that shall go forth to the kings of the earth, and of the whole world, to marshal them for the battle of the great day of God Almighty.

CHAPTER V.

JESUS BARABBAS.

The Embodiment of the Antichristian Idea.

"Not this man, but Barabbas; now Barabbas was a robber."—
St. John xviii. 40.

"Wilt thou yet say before him that slayeth thee, I AM GOD? but thou shalt be a man, and no God, in the hand of him that slayeth thee."—
Ez. xxviii. 9.

THE two events in the Redeemer's history in which he is proposed as in a more especial way typifying his Church, are his suffering unto death and his resurrection. An examination of the circumstances connected with those crises in his life, will illustrate, in some degree, the darker passages of prophecy, where it deals with the final troubles and deliverance of the Redeemed.

But, preliminary to this part of the subject, it will be necessary to review the statements and teaching of the New Testament respecting Satan.

Our Lord's appearing was the revelation of the mystery of Godliness: the manifestation of God himself. That appearing was accompanied with wonderful operations wrought in the souls of men: Spirits came and went on messages of love between Earth and Heaven, and were thus made the messengers of God; manifold administrations attended the accomplishment of redemption, through the instrumentality of the Holy Ghost; and the spirit of the human being came to be possessed by the Divine. A recognition of the deep things of God was elicited from the consciousness of man; the harmony which, ere the beginning of sin existed between it and God, was restored; the depths of man's whole moral being were opened up into their innermost recesses; and the life of Jesus the Saviour and the light of the God of all spirits, re-created and glorified the whole.

At the period when all these spiritual workings for the emancipation of Man began, the *mystery* of *iniquity*, involving the manifestation of the incarnate Demon, the Apollyon, *Son of Destruction*, or the *Destroyer*, began also to display its distinctive principles. The Redeemer has designated the Enemy, not alone as Prince of the World; but as its *God*. And, in keeping with this distinctive revelation of the power of evil, is the record of its exercise furnished in the Gospels. As the Father had made his Spirits Angels, so Satan had made his Spirits Demons; they occupied and enslaved the human subject, seeming to strike down or absorb its personality.

As the second Adam, the Redeemer submitted to the trial of his faithfulness; and though after exhausting *every form of temptation*, (having assailed him, but in vain, through the lust of the flesh, the lust of the eye, and the pride of life, as he had originally tempted the first Adam,) Satan left our Lord,—it was but for a season; for he returned in Gethsemane and on the Cross, to oppress the Anointed One in the hour of darkness, and to endeavor to win him from the work of redemption: Come down from the Cross and we will believe in thee.

But described as the god of this world, the father of a wicked and adulterous generation, and like the Redeemer himself, withdrawn for a season from the human gaze, the power which he exercises he has committed to a special chief of the spirits, who is named only in the New Testament, and the opinions respecting whom, at that age, have received the sanction of the Lord himself.

The Redeemer was accused by his people of doing miracles by Beelzebub, the Prince of the *Demons*, (as in our English Bible, wherever any other than Satan himself is spoken of, we should interpret Devils or Devil.) He cast out demons through his assistance; and when it is remembered that he was charged with *having a demon*, it would seem that the Jews regarded him as possessed by the Chief Demon. The declaration of the Pharisees has all the appearance of a formal *ex cathedrâ* decision, arrived at after eighteen months' experience of our Lord's teaching. And the manner in which our Lord replies to it, indicates that He understood them to mean that. He was then acting, in their judgment, as the incarnate presence of that Prince of the evil Spirits to whom Satan was held to have committed the charge of all his hosts. "If I by the finger of God,"—that is, If I the *incarnate* God, as we know our Lord to have been,—"cast out Demons, then is the kingdom of God come unto you." The same closeness of relationship would thus appear to exist between Satan and his agent, and the Father and Christ.

The meaning of the appellation Beelzebul, is, *Lord of the House*, which gives a peculiar force to our Lord's remark, "If they call the owner of the house, Beelzebul, how much more his servants."—"How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house." (Matt. xii. 29.) The very appellation of *Lord of the House* is descriptive of our Lord's relation to the Church, which is the House of God. The Apostle speaks of Christ as faithful, "As a son *over* his own house, whose are we." (Heb. iii. 6.)

The Antichrist will be the bodily manifestation of this Satanic nature—an incarnation of Beelzebul—the personal union of the Demon, the Angel from the abyss, (Rev. xi. 11,) and the human symbolized in the star. (Rev. ix. 1.) Hence, then, we infer what precisely was the blasphemy against the Son of Man; it was not merely the denying him to be the *Godman*, but declaring him to be a *Demonman*. They not only denied that he was the revelation of God, they further affirmed that he was a revelation of Satan. The blasphemy against the Holy Ghost consists in maintaining the same opinion during the dispensation of the Comforter, or, in other words, declaring that the Spirit in the Church which reveals unto us the deep things of the Lord Jesus, is not the Spirit of God, but the spirit of delusion. And this very sin we find the malignant Jews guilty of when they gainsaid and blasphemed. (Acts xiii. 45.) On account of this the mission of the Church was withdrawn from them, never to be restored. In the instance where our Lord forewarns them of this, he immediately changes all his method of teaching. He then first began, as much in mercy, we may believe, as in judgment, to keep back from the hearing of those who were not willing to hear, the mysteries of the Kingdom. Thenceforth he taught in parables. From the incident, however, this much is gathered, that blasphemy, in that especial sense of the word in which it is employed by the Redeemer, implies the declaration of the presence of Satan, either through his chief agent or his Spirit. And hence the final manifestation of the Antichrist is described as bearing names of blasphemy; that is, the Demon-man and the community under the influence of his Spirits will profess themselves respectively the God-man and the Church of Christ.

This was the great falsehood of the contemporaries of our Blessed Lord. They could not receive the truth, they were of their father the Devil, who was a liar from the beginning. And the lie propagated by him is that which the Most High will send them, a strong delusion to the end that they may believe. Having accused the real Christ of being this manifestation of the False One, they will at last believe the false one to be the true Messiah.

Light is thus thrown on the term *mystery,* as applied to the influences of Antichrist. In the New Testament it is applied to that system of redemption through the Godman which is revealed in the Gospel. And conflicting with this is the energetic mystery of iniquity; that system of delusion which is to come to a head in the revelation of the Man of Sin making himself God, as the energy of the Spirit of Christ will work until the manifestation of the second *man* as the Lord from Heaven.

Those that reject Christ's body, the Church, and its testimony respecting the Redeemer, reject Him; reject him on the same grounds and in the same way as he was rejected. But the *rejection* of the truth leads to the acceptance of the lie. The Godman can only be renounced or rejected in order to the more devoted service of the incarnate Demon. Since the Christian Pentecost, the Church, animated by the Spirit sent from the Lord Jesus, has had to contend with the Spirit of the Antichrist, and many pereonal types and symbols of Antichrist; thenceforth she awaits the revelation of the Lord from Heaven to deliver her from her agony. But, previous to that event, the Christian is taught to expect a revelation of that singular individual who, by the tremendous fiction of a Divine authority and power, shall assert a universal dominion and a Divine personality; who shall claim to be—as Augustus was acknowledged—a present Deity.

It has been already explained, in the previous pages, what provision already exists in the sphere of human life, for the development and accomplishment, by Satan, of this great drama. Nor will it stand in any stead to allege in reply, the great unlikelihood of such a course of events ever taking place. Even the enlightened region of European society, intelligence, and religion, has seen the most accomplished, and once not untruly styled, most Christian nation, dethrone the God of Heaven by a legal decree, and worship a degraded human being. Even at this day, a man of genius—the Rienzi of ecclesiastical Rome—covers himself with disgrace while he patiently hears himself accosted in the language of the Lord's Prayer. No profession of zeal for religion, no moral or social illumination can, of itself, present a barrier to that tendency to self-deification, which is so inwoven with all the instincts of human nature, that even where the claim to God's honor is not made *by*, some are sure to be found eager to assert it *for* some favored chief. Thus it was in the golden age of Rome's universal dominion; Augustus—the head of gold, appears reluctantly disclaiming the perilous distinction, which bards and statesmen were so eager to bestow.

The period of our Lord's ministry is identical with the term of unfulfilled prophecy, as variously expressed; 42 months; 1260 days; or a time, times, and a dividing of times. A period sufficiently long for the introduction of events which have occupied the thoughts, and influenced the minds of men ever since. The whole period of the Church's existence, from the Pentecost to the consummation, *may be* regarded as ideally repressnted by the period of our Lord's teaching. But the Redeemer has himself specified a time when there shall commence in his Church, a series of trials and sufferings which will bear to her continued existence from the beginning, somewhat of the same kind of relation that his own days of public teaching bore to that unrecorded portion of his life which preceded his manifestation to Israel. The time here referred to, is spoken of at length in the kindred chapters, St. Matt. xxiv., St. Mark xiii., and St. Luke xxi. The notes of its commencement are :—

The fullness of the Gentiles.
The home gathering of the Jews.
The Christian apostacy.

The day and hour are not known to man, but the *period* generally may be thus approximately determined. Until these things come to pass the end will not be.

For so was it with the Lord himself. His consummation (St. Luke xiii. 32,) as he describes his own sufferings, did not take place until he had fully preached the Gospel of the Kingdom to those whom he was sent unto. The commission given unto the twelve was, that they should preach him in Jerusalem and Judea, in Samaria, and to the uttermost parts of the Earth. Similarly had his own course of preaching been conducted. First among his own people; then among the Samaritans; and, finally and chiefly, he travelled through Galilee of the Gentiles, while at this time the mission of the twelve and seventy was limited to the house of Israel.

Within this period of 1260 days, the two witnesses were slain, the Baptist and the Redeemer. Within that time, yet future for the Church, either she will herself, during her temporary obscuration, undergo some most singular persecution, in her two branches, which alone will then be found preserving the truth, and which two branches are historically prefigured in the Churches of Smyrna and Philadelphia; or our Lord's return to judgment will be preceded by the reintroduction on the stage of this life of those two men who alone have been exempted from the lot of all men, and who will then undergo physical death; Enoch, the witness in the days of Noah, and Elijah, the witness in the apostacy of Israel. The former, the witness for or against the Christian; the latter, the witness for or against the Jewish election.

I shall briefly examine the notes proposed, as indicating the beginning of the end.

1. *The fullness of the Gentiles.* The Gospel shall be preached to all nations for a witness, and then cometh the end. The Gospel shall be preached to all those nations who are appointed to share in the election of Israel; and it shall be preached for a witness against them, if they will not hear it and obey. When the mystical marriage chamber shall thus not only be furnished but *filled* with guests, whether they wear the marriage robe provided for them or not, then will come the end.

In the great revival of missionary exertion which characterizes the present age, the thoughtful Christian cannot but observe how near the Christian communion may be to the fulfilment of this note. How many nations are *appointed*, and how extensive a course of instruction in the principles of Christ is designed for them, has not been declared. But as the twelve had not fulfilled their commission when the Son of Man came to Zion for his final visit, so also we may believe it to be literally true, so far as this note is concerned, that *the Lord is at hand;* inasmuch as the Christian consciousness has received no revelation respecting the numbers of the Gentile election, whether viewed in reference to individuals or nations; and at this moment, the number may be full. The conviction of this uncertainty is one of the best correctives of a disposition for presumptuous speculations.

2. The second note is the *home-gathering of the Jews.* There is a general agreement now, that at some time or other the Jews will return to their beloved land; and, as already intimated, they will return unconverted. The

sympathies of the converted Israelite are with the Church Catholic. He looks for his Lord to come to him. Those frequent Scriptures which speak of the return to Zion of *Israel* and Judah need not be quoted; the feelings of the Jews are well known, as is likewise the almost utter inability of the Church to convert them. If the efforts that have been made have been at all successful, the harvest has been small, and if the cost be the measure of the labor, great indeed has been the toil. But for the Jews, as a *nation*, the Christian must devoutly submit himself to the determinations of the Holy Spirit; blindness has happened unto Israel, until the fullness of the Gentiles be brought in. *Then* will the Deliverer come forth—come forth out of *Zion;* and *there*, where the erring spouse was repudiated, will the Lord receive the repentant one to himself with dear forgiveness.

If the precise moment, the day and hour of the accomplishment of the previous note, be known to God alone, the same is scarcely less true of this. The rapid means of transit, and of conveying intelligence which characterize this generation, in a season of some strong overmastering delusion, might be employed in suddenly completing this prediction; and while apostate Christians are travelling westwards, to meet Christ in the valley of the Salt Lake, convey the Jews back to the heights of Jerusalem.

3. The last note in the order of time, is the *apostacy*.

In the well-known passage (2 Thess. ii. 1,) the Church has been taught to look for a considerable departure from the faith, immediately previous to the second advent; an apostacy predicted in a somewhat different way by St. John, under the symbol of the *Harlot*, which, in Scriptural use represents spiritual infidelity. The terms of the Pauline prediction would lead us to believe that the apostacy is to be sudden, and marked through all the branches of the Christian Church, and to be characterized as a departure from social and political order, (the leader of it is the *lawless one*—the true import of what is rendered "the wicked one,") as much as from true religion. An extensive apostacy already exists—has existed all along; but the text describes not that departure only from Christ which is secret *in* the heart, and often it may be concealed *from* the *heart* of each; nor, again, that apostacy only which is intellectual; but that deliberate and visible rejection of the Christian profession, which is inevitable for those who desire to adopt or maintain an antagonist creed. The apostacy from our Redeemer of the whole Jewish nation, at the time of his crucifixion, fully illustrates the future history of the Church in this particular. The Jewish Church, moved by religious prejudices as much as by temporal inducements, denied the Lord; and, in renouncing him, renounced their own faith; and, for the preservation of their own corrupt traditions, murdered the Prince of Life.

At the present time those elements of thought and feeling in so called religious society both within and without the Church, friendly to this apostate condition, are very manifest. The abhorrence of historical and objective Christianity, the rancorous hatred of a visible body and presence—through it—of Christ in the world, and the degradation to which Sacraments and Scriptures have been subjected, as well by those who profess as by those who reject Christ, these are signs to prepare men for a great and significant revolution. Multitudes must be forsaking the faith, if it be true that the numbers of dissenting Christians are decreasing, while no corresponding increase is perceptible in the numbers of the Church. And who shall number those who are offered Christianity and reject it?

Beside the occasional notices of the general demoralization in the last days, scattered through the Bible, there occurs a very special description of the dogmatic errors in 1 Tim. iv. 1—3. "Some shall depart (apostatize) from the faith, giving heed to seducing spirits and doctrines of devils," i. e. doctrines propounded by demons. A little further on we shall find the Prophet of the New Testament describing to what this teaching will guide its disciples. But St. Paul instructs us as to two important articles enforced in the demon creed of these apostates; the interdiction of wedlock, and the discipline of a physical puritanism involved in the abstinence from meats.

The corruption of the marriage bond has ever been attempted by Satan; and to the Church considerable injury has been done by the practice of asceticism. We can hardly be at a loss to understand the full import of the words of the Prophet just quoted, if we bear in mind the spiritual condition, elsewhere foreshown to us, of the times he speaks of. In the resurrection they neither marry nor are given in marriage, says the Redeemer. They are like the Angels. In the time of Antichrist this distinguishing feature of the epoch of Christ's second advent, will be counterfeited, and the universal violation of the natural affections will become a religious symbol. Consequent upon this affectation of a supernatural condition—instances of which have not unfrequently occurred already in society—will be the use of a supernatural diet. The abstinence from wedlock, and what is involved in this,—intercourse between the sexes—is foretold as *universally* enforced; equally universal, we must conclude, will be the abstinence from all food, as well animal as vegetable,—all human food, and the use instead of food like Angels' food, (Psalm lxxviii. 25,) supplied, it may be, directly by the impostor himself, who will thus be the life and bread of life of his own deceived and apostate generation. The exhortation of St. John is, that we should try the spirits. Unfortunately for the Church, the import and urgency of this advice has been lost to us by the utter failure of all belief in the existence of Spirits, as active antagonists to Christianity. But those only who are ignorant of Scripture can be ignorant of the fact that the New Testament discountenances in every way the popular belief, that there has been a cessation in the sphere of human life of malignant Spiritual powers; and those only who are ignorant of Satan's methods and devices, can fail to account for the fact, that in the present teaching of the Church little or no notice is taken of the influence of Demons.

So far as these notes themselves are concerned, no time is indicated, and little time is required for their fulfilment; hence, as all of them may be accomplished in a short time, it is literally true that the Lord is at hand; and that these things must shortly come to pass. Nor can a further proof be needed of how *practical* and how useful, for the purpose of maintaining Christian *attention*, is the study of prophecy. Blessed are they who so look for the consolation, for He shall come, and suddenly. Blessed are they who thus love his appearing.

Agreed upon this point, the belief of the imminency of the Lord's second advent, and the necessity for a Christian loving his appearance, there is no *practical* difference between the præterist and the futurist; and it is greatly to be regretted that the different modes of prophetical speculation should cause the interruption or violation of the love of Christ. With what justice can the imputation of Popish leanings be made against a writer who, while he sees the apostacy in a great degree manifested in the Church of Rome, does not see in the Pope either the Man of Sin or the Antichrist? It is the imputation, in fact, which is Popish.

The fulfilment of each of these three notes, synchronizes with the manifestation of each of the three prophetical creatures; of each of the horses, and the several parts of the image. Thus—

1. The period of the fullness of the Gentiles, when the number of that election will be completed, and the guilt of the Gentiles shall be full, will be marked by the organization of the several Hamatic kingdoms who reject Christ, into a deliberate opposition to him. This period is prophetically designated by the rise of the head, by the rise of the first beast, and the charge of the first horse: the resuscitation of oriental dominion—"the rumors of wars." (St. Matt. xxiv. 6.)

2. The home gathering of the Jews will notify the reappearance of the silver breast and arms,—the rise of the second wild-beast or bear,—the charge of the second horse, with its sword-bearing rider. The political and commercial restoration of Jerusalem, consequent on the return of Israel and Judah, will be accompanied by the like restoration of Rome. "Then said he unto them, nation shall rise against nation, and kingdom against kingdom." (St. Luke xxi. 10.)

3. The Christian apostacy, accomplished in the Church of Rome, and exhibited in the city of Rome, renewed in its old imperial glory, will mark the rise of "the belly and thighs of brass,"—the third wild-beast, a leopard,—and the charge of the third yoke-bearing horse. The Mahometan system, political and religious, will have a great revival, consequent on the withdrawal, through the apostacy, of that Divine truth and presence which hitherto have letted it. Then shall be the moral and literal famine predicted by the cherubic teacher (Rev. vi. 6,) "a measure of

wheat for a penny, and three measures of barley for a penny." "Great earthquakes shall be in divers places, and famines and pestilences, and fearful sights and great signs shall there be from heaven." (St. Luke xxi. 2.) "All these are the beginning of sorrows."

4. Finally, the development of the legs and feet of the dream image,—the rise of the fourth beast of Daniel,—the charge of the fourth horse of St. John, ridden by the great impersonation of Satanic power,—and the emerging from the sea of the whole complex body of the Evil One, (as depicted Rev. xiii. 1,)—all these are identical with the presence where it ought not to be, the Epiphany of the Abomination of Desolation, with his false anointed ones, and false miracle-working prophets.

Then shall they see the Son of Man, and the sign of the Son of Man coming in the clouds, with great power and glory.

It was stated, at the beginning, that two events in the Lord's life were, to some extent, prophetical descriptions of the great crises of his Church: the Crucifixion and the Resurrection.

I shall consider these separately; and, first, the Crucifixion.

The presence of our Redeemer, in Jerusalem, at the period of that fatal Passover when he suffered, was the signal for the conspiracy which ended in his Death and Passion. The main instruments in accomplishing this, were Judas, Caiaphas, the people, and the Romans; each a symbol of a distinct and permanent Antichristian influence.

(1.) Judas in truth represents not alone the infidel Judaizing section of the human race, prepared to sell such portions of the Church as may come under its control, as rather the class of disciples, who, separating from the Body of Christ, come, from the circumstance of their unsheltered and assailable position, more directly under the corrupting influences of the Antichristian world. The willingness with which such bodies do still fraternize with those who deny the Redeemer, with political fanatics and desperates, is well known to all who watch impartially the course of public events. That Judas, in selling his Lord and Master, was influenced by some professedly kind or spiritual purpose, the apparent goodness of which deluded himself, is not improbable; but the proceedings of those who appear to be prefigured in Iscariot, betray motives, which, if to themselves they appear spiritual and stainless, as certainly appear to others exclusively political. That in a great crisis of the Church such bodies, which now with some show of sincerity profess to follow the Lamb, should then be found wanting,—should then be seen, in the moment of the Church's agony, kissing her to betray her, invoking the powers of the world to fetter and coerce her,—our own historical experiences would lead us to expect. The history of Arianism, moreover, which is in a great measure the history of separation, in every age of the Church, furnishes an ample illustration of the position here affirmed. God forbid that I should wound the heart of any pious separatist, by thus avowing my conviction as to the probable future history, and position in the final crisis, of separate communions, as such. I only speak of them as the voice of the passing as well as the past hour reports of them. Do not the most orthodox among them pledge themselves in sacred form to extirpate that Christianity which maintains a threefold Apostolic ministry? Would they not unite with any influential body to root out the Holy Catholic Church of Ireland—the only existing barrier in that afflicted land against the blasphemy of Mecca in the north, and the superstitions of Rome throughout it? What land have they not afflicted with false doctrine; or made intolerable by tumult and division? At present, but for certain political efforts among themselves, they are *comparatively* harmless; but the ministerial life of the unhappy Betrayer was not all darkness; he wrought miracles, and named with power the name of Immanuel; the fallen and the dead were raised by him, until he himself through temptation fell away, and perished.

Sects must be regarded as on this account dangerous to the welfare of the Church. The storms of persecution which will arise in the latter days, will only scatter them away from that visible body they love so little; and the refluent waves will then bear them back to dash against it, and if possible, to sink it. Whatever amount of good they may be supposed to do now, will be no shield against the trials that await them. Their only visible shelter they reject. They do not profess to love the Church: far otherwise: and history has no record of their having done it any direct service.

While therefore the disciples generally may be regarded as representing unincorporated believers, the traitor emblems more particularly the political infidelizing class.

(2.) Betrayed by a false disciple, the Lord was denounced as an impostor by a false ruler, who, by a symbolic action in the moment of his injustice, denoted the destruction of that hieratical order of which he was the chief. The Church's testimony respecting Jesus, is the same as was his own; and he has taught us, that the world will receive it in a similar way. Caiaphas repudiated the notion that man could be God; and for the assertion of this final truth, condemned the prisoner to death.

There is now ruling over a great portion of God's heritage, one who claims exclusively for himself the high-priesthood of the Church of Christ; one who arrogates all the powers and more than all the powers of Peter. Cephas is but another form of Caiaphas; but the forms so little different, indicate the true and the false foundation. As the Chief Bishop in the Church of Moses in denouncing the Lord renounced all the hopes of the election of Israel, so will the Chief Bishop in the Church of Christ—a false Cephas—persuade the world to crucify the Body of the Lord Jesus, and for a false forsake the true and lively stone elect and precious. Now there can be no doubt as to who is the Chief Bishop,—the first among equals, the first in consideration of temporal position and worldly accidents, not of Divine power or authority,—in the Church of Christ. How long the Bishop of Rome has subjected himself to the imputation and charge of being an Antichrist and a Man of Sin, is more easily determined than the precise period when the assumptions of the Italian throne, or title of Universal Bishop, made that imputation and charge in some respects just. (1) From his position, indeed, he is subjected to much the same influence as was Caiaphas. The terror of the Romans, and solicitude for *temporal* dignity and position, it may be supposed will have in a great degree, on a future momentous occasion, the same effect which already more than once in the history of the Popedom, they are known to have produced. In purer days the authority and influence of the Bishop of Rome, armed nation against nation, and controlled all Europe. That communion, bound more powerfully now than ever to his individual decree, must prosper and fall with him. A great power will coerce it, and make it violate its most cherished traditions, and most favorite principles. This has taken place already. Utterly blinded to the hope and prospect of the Lord's Return, the Pontiff, by a course of spiritual debauchery, has brought upon himself and entailed upon his successors such feebleness, delirium, and blindness, as will at last incapacitate them for the task of detecting the false Christ, and resisting him. The descendant of the true Cephas will, like the false, accept the Antimessias; and separating himself from the communion of the Church, will pass over to present homage and glory, and to exalt the being who will then and thus become manifest to the world; and who, whether present previously, unrecognized in the world, or then only introduced, will thus be throned above the God of Gods, and will be worshipped as the Lord Jesus, in Zion, and in the Church.

(3.) I need offer no remark upon the sympathies which existed between Caiaphas and Judas; or upon those which do exist between what they symbolize, superstition and infidelity. I pass on to consider the third and fourth instruments in our Lord's condemnation—the people and the Romans. The once true teacher become the false prophet, will enlist in the service of the Antichrist those whom he can command. Thus, as the Jewish Church became the synagogue of Satan, so will the Church in its Roman portion, through the influence of its leader and guide, accept the worship of the Enemy, and believe the lie, while the remnant of the seed will be subjected to a searching and terrible persecution. The recompense for this temper of servility and compromise will doubtless be the same, but in a proportionably greater degree, as that which she received from Titus and Napoleon.

The power of the Church of Rome over the masses, is as notorious as her desire to promote the interests of any power, it matters not how disposed towards the religion of Jesus. France furnishes continual illustration of this; nor could any creed be too extravagant or too repugnant to human feelings, for the Roman Bishop to impose, or his spiritual subjects over the world to receive; if our experiences of both are to be regarded as instructive.

In such a manner will the Christian society be prepared for the advent of Him who will appear for its trial for the short time appointed. But in a similar way the Jewish race reassembled in Zion will be circumstanced. Their persecution of the Church is pictured to us in the persecution of Stephen; their conversion, in the conversion of Paul. That there should be found among them then an orthodox Christianizing class, a political, and lastly, an infidelizing class, as at the time of the Roman siege, is every way probable. The false Messias would be accepted by the two latter classes; and the withdrawal from this unholy alliance of the Christianizing body, would of course subject them to persecution,—to all but extermination. Thus the course of prophecy will be fulfilled among the literal and the spiritual election. It should be born in mind, as already stated, that as Christ came peculiarly to the Jews, so will the dreadful impostor practise mainly and primarily upon them.

The *period* of this persecution, and the duration of Antichrist manifested, has been fixed by Daniel with considerable distinctness, as a week, or seven, of years. (ix. 27.) The TIME OF CHRIST, from the beginning of his ministry to the proclamation of the Gospel to the Gentiles, according to the ordinary chronological notices of the authorized version, occupied seven years. At the middle of that period, *i. e.* after the expiration of three years and a half, —42 months,—1260 days,—God repealed the ordinances of the daily service; while our Lord's teaching during that time in the most solemn manner confirmed the covenant, and made the law glorious. In those seven years, the Christian Mission to Judæa, Samaria, and the Gentile world, was fulfilled.

The TIME OF ANTICHRIST, which is short as the time of Christ, according to Daniel occupies a seven of years. During the first half of that period he may not be recognized in his real character, even as the Redeemer was not; but he will subject the Christian race at its commencement, and the Jewish race at its close, to unexampled trials, until he shall have succeeded in enthroning himself as Jesus in the Christian, and as Messias in the Jewish Church.

The period of that fiery trial, shortened mercifully for the elect's sake, is the same as the personal ministry of Christ,—half of a seven of years—1260 days—42 months: a time, times, and a dividing of times. (Rev. xii. 14.)

Hence the Christian can account for the two distinct aspects under which the Antimessias is presented in the Scriptures: the Pauline and the Johannine. Under the former, as Man of Sin, corresponding to the designation of the Lord as Son of Man, in his Gentile mission, he will appear in the Gentile world, and in the Gentile Church. In the Johannine Apocalypse, the mission to Israel is chiefly kept in view. And hence, in the writings of the beloved disciple, he appears under the Jewish designation of Antichrist: a designation which furthermore points to his spiritual or demon nature, as the former—Man of Sin—does to his human. The exigencies of modern systems of interpretation have constrained expositors to regard these inspired writers as speaking of two different individuals—Paul of the Roman Pontiff, and John of the future Enemy. Such a distinction, however, was unknown to the ancients, and has not been accepted by our greatest teachers. The Roman Bishop will always be a worshipper; nor is it conceivable how one so sunk in the bondage of superstition, could raise himself above himself so far as to arrogate and exercise in his own behalf the powers of Deity. And, further, if, as is conceded, he *cannot* be the Antichrist, because he does not realize the Johannine description of that person, by denying the Father and the Son, *a fortiori* he cannot be the Man of Sin, who is described as denying the Father and the Son, and that Christ is come in the flesh, and as claiming to be himself the sole object of worship in the Christian Church.

If one of these persons be an individual, and not the representative of a class or succession, it seems quite arbitrary to make the other such a representative; to regard the Man of Sin as the symbol which exhibits the falsely teaching Pontiffs of Italy, and yet understand the Antichrist, the fierce King, or the wilful King, as the one and unique personage of the prophetic volume. They are both symbols, or neither. The part of this arbitrary exegesis which explains the Man of Sin to be the Popes in their succession from a certain historical point, which it seems impossible to determine satisfactorily, is based upon the assumption that the *letting person* or *withholding power* is the *succession* of Roman Emperors, and the Roman Empire. But the familiar custom with St. Paul of suppressing the name of the Lord or his Spirit, while engaged, it may be, in the more earnest mental contemplation of him,—as in such passages, "I know in whom I have believed," (2 Tim. i. 12, and compare Acts xxii. 17—21,) clears away any doubt that the Lord and his Spirit are the subjects of the Apostle's allusion.

And how will the Enemy appear?

Those who err, not knowing the Scriptures, those who reject the Church and Christ—the infidelizer and the Jew, will each, in a different manner and degree, be exposed to the machinations of the Enemy.

1. To the Christian who *falsely loves* or *falsely worships* Christ, he will doubtless appear with the STIGMATA of

Christ, already so often assumed by impostors. Hence St. John describes him (2)—

"I saw one of his heads as it were wounded to death, and his deadly wound was healed; and all the world wondered after the beast."

It is deserving of attention, that the name of the murderer, for whom the people rejected the Saviour, and the Saviour's name, are identical. Jesus Barabbas, *i. e.* the Son of the Father; and Jesus, the Son whom the Father sent, who is called Christ. (3) Thus it is not improbable, that for the more successful seduction of professing Christians, the Enemy may again assume the very name of the Lord Jesus. The letters which represent the number of his name, or force, may also be the initials of his personal designation, or the Satanic monogram, XIϚ. Two of these are the initials of the Redeemer's name, X = Christ, I = Jesus. The third, the sign of the *serpent*, takes the place of the T or sign of the cross.

On the other hand, the letters PMΔ = 144,000, which attend the Lamb, are the initial letters of Ρυομένος, Redeemer, M, Messias, Δ D, Son of David. The first of these three terms is especially given to Christ with reference to his return to Zion, by St. Paul. (Rom. xi. 26.) I need scarcely remind the reader of the fact, that the Roman standards bore the initials of the power to which they belonged.

Another attendant sign, especially mentioned by St. John as that which will be most calculated to impose upon the Christian election, is *fire from heaven*. We are instructed by St. Paul that the Lord will appear from heaven in fire. Christians, sincere or insincere, have been taught to expect this sign of the Son of Man. And for the purposes of delusion, a similar manifestation of superhuman power will be put forth by the Enemy,—"he maketh fire to come down from heaven on the earth, in the sight of men." (Rev. xiii. 13.)

2. For the *infidel* class of men, who worship nature and the powers of nature,—who, perishing through the deceivableness of unrighteousness, receive not the love of the truth, that they might be saved,—for such there is waiting that strong delusion which will constrain them to believe and accept those powers and wonders which the Deceiver will exhibit and perform for the propagation of *the lie*,—the lie being that he is the great power of God. We are not to conceive of these miracles as fictitious or unreal; but as the results following from the veritable operations of supernatural causes. (2 Thess. ii. 9, 10, 11.) To that body who, unless they see signs and wonders, will not believe, the Enemy will appear, accompanied with signs and wonders. Amid the disorders of physical nature, and the distress, perplexity, and conflict of nations, man infidel will see signs in the heaven and on earth; blood, and fire, and vapor of smoke; the mimic glory and clouds which will attend the apocalypse of the Son of Perdition.

3. There is one other class, *the Jews*, the relations between whom and Antichrist, remain to be considered. Against them he will more especially come. The circumstances of the unenlightened *heathen*, who will unwittingly join his standard, need no particular notice; their course will have been adopted while they were in ignorance; and it is of such that the promise is written, "And it shall come to pass, that every one that is left of all the nations shall . . . . worship the King, the Lord of Hosts."

I am to consider then here, the sign under which Antichrist will appear to the Jews.

The sign which they required of the Son of Man, and which was denied to the Jews of that age, though so frequently demanded, was a certain sign *from heaven.* Our Lord informs them, that they should have, instead, a sign *from earth* only; though, on the occasion of his final address to the Apostles, (St. Matt. xxiv. 30), and of his trial, (St. Matt. xxvi. 64), he informs his hearers that they would be permitted at a future crisis to behold the wonder they desired. Our Lord's designation of himself as Son of Man, must have associated him in the minds of his audience, often including Scribes and Doctors of the Law, with that person so denominated by the prophet Daniel, from whose writings our Lord probably appropriated to himself this title. Now in that passage mention is made of a very remarkable sign in heaven, which, with great reason, the Jews expected to be displayed by the Messiah; but they were justly censured and punished for their incredulity, when after the resurrection, they withheld their belief from one who explained to them so faithfully the order and time of the Divine phenomena.

What was this sign?

Truly a wonderful one; a VISIBLE MANIFESTATION OF THE MOST HOLY TRINITY.

In the visions of the night, during which the power of Antichrist is completed, Daniel "saw, (vii. 13, 14,) and behold one like the Son of Man; the *Son of Man* came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom—[possessed by the saints of the Most High, *v.* 18,] which shall not be destroyed."

Here the greatly beloved one was permitted to behold the revealed presence of the Father, as the Ancient of Days,—the Son, as the Son of Man,—and the Holy Spirit, as acting in and through the saints of the Most High, the Church of all people, nations, and languages.

In the preceding pages reference has been made more than once to the fictitious Trinities believed in by heretics or heathen teachers. The rejection of the true leads to the acceptance of the false. The beloved disciple was permitted to witness the Satanic counterfeit of this amazing apocalypse.

St. John saw (Rev. xiii. 1, 2, 4, 6, 11, 12, 13,) "a beast rise up, having names of blasphemy; and the dragon gave him his power, and his seat, and great authority; and they worshipped the dragon; and they worshipped the beast; and he opened his mouth in blasphemy against God, to blaspheme his name, (*i. e.* the Father,) and his tabernacle, (*i. e.* the Son: compare *marg. ref.*), and them that dwell in heaven, (the Church of God, or manifestation of the Holy Spirit.)" It appears to me that the blasphemy will consist in claiming for Satan, himself and his synagogue, the adoration and worship due only to the Father, Son, and Holy Spirit. As the Jews rejected the true Teacher and a true Church; so will a false teacher—or an apostate teacher and apostate Church—spread abroad among mankind the principles of Satan and the Incarnate Demon. The false teacher will still preserve the appearance of the true: like a lamb, wearing the episcopal emblem, (4) but acting as the servant of the dragon. Christ did the works of the Father; and the promise of the Redeemer to his Church was, that the works which he did, and greater, should be performed by his followers. A similar power and authority is delegated by Satan to the *first beast*, and by this person, the Incarnate Demon, to his Church. "He exerciseth *all the power* of the *first beast* before him, and causeth the earth, and them which dwell therein, to worship the *first beast*, whose deadly wound was healed. And he doeth great wonders,—and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast:" and as the Incarnate Demon will not at the same time be visible to all his worshippers,—the false teacher will teach "them that dwell on the earth, that they should make an image to the beast. And he had power to give life [breath] unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Aaron was a true prophet, but seduced by the people. Here the people will be seduced by a prophet who is an apostate. But who is he, who, though not yet apostate, makes himself responsible for all the false teaching of his own and other communions? Who is he that even now is disciplining himself for the act of sin, by consecrating images, and sanctifying idolatry?(5)

But whence, it may be asked, and when, will this apocalypse take place, and wherefore the delay?

The second and third of these inquiries are easily answered. Until the apostacy,—which will be preceded by the universal preaching of the Gospel, and the home-gathering of the tribes,—takes place, the Incarnate Demon will not be revealed. Then the apostate Prophet or Church will be to him what the Baptist was to Jesus; what Elias will be to the returning Saviour; commissioned to proclaim and make him known to the world. The Church of Rome indeed is now a harlot, guilty of spiritual uncleanness; but not until some eminent political personage shall arise, whom she shall address, and, as she does now the images of the blessed Virgin Mary, religiously regard, she cannot be considered guilty of blasphemy. When she will thus act, she will herself take out of the way the impediment, (that which letteth,) to the manifestation of Antichrist. The proceedings on her part will doubtless be attended with a violation of all social, religious, and political order, over the whole world; and thus she will indicate the beginning of the 1260 days, and the moment of her own visitation. But, though not manifested, the Enemy may even now be on earth. To the pre-apocalyptic period of his existence we may perhaps be justified in looking for the fulfilment of those portions of the apocalypse of John and Daniel, (in the latter, viii. 23—26. and xi. 5—29,) which, however applicable to events either long past or now present, have neither been received by the Church as fulfilled, nor can be appealed to as evidences and proofs of the truth of Revelation. To take an illustration of the probable rise and progress of such a person: Had the designs of Napoleon on the East been crowned with success,—had he been permitted to subject and attach to himself the Semitic and Hamitic races of Asia and Africa,—had he thus, himself reputedly of Greek origin, united under his own sceptre the hereditary powers and dominions of the three families,—had he, in the progress of these successes, been acknowledged by the Church of Rome as her Saviour, and had he been crowned as the Universal King by the hands of her Bishop,—had he, while professing the creed of Mahomet, which he did approve, succeeded while acting as their benefactor, in imposing himself upon the Jews, returned to Jerusalem, as the Messias,(6) (in Europe he was almost so regarded by them,)—had he, while thus worshipped and powerful, with his notorious bad faith, organized in the two strongholds of his influence, Rome and Jerusalem, a bitter persecution against the faithful remnant of the Church and Synagogue, justifying his treachery by regarding faith as treason,—had this all so fallen out, as it was apparently very near doing, the thoughtful Christian would have had the strongest reason to regard so portentous a personage as the Antimessias, and to expect and pray more than ever for the immediate presence of the Saviour.

As Napoleon owed his manifestation to the apostacy of France from all established order, social and religious,—so will the Antichrist owe his to the apostacy of the world.

But, many as are the Antichrists within the limits of Europe or the Church, it is from the East, whence we expect the Lord, that the Impostor will come. As Pharaoh prepared a place for the people, who were to dwell alone in Goshen, a land of pasture beyond the Nile; so did Shalmanezer, by previously depopulating it, prepare in Gozan a land of pasture beyond Euphrates for the ten tribes. There they exist to this day; some portion of them Christians; presided over by their numerous *kings*, as they style their chiefs.

Now, whether, as the ancients believed, the Impostor will arise out of the tribe of Dan,—or whether, as is not unlikely, he will make his way from Europe or elsewhere, for the purpose of having his cause espoused and strengthened by the allegiance given to him by the infidel portion of these scattered Israelites, appearing to them as a star from heaven, (Rev. xi.),—however this may be,—there seems little reason to doubt that from the East he will come *to us*, attended by the ten kingdomless Kings, a *malek* of each of the lost tribes: thus he too asserting the title, King of Kings; it may be also accompanied by an election from each tribe to the number of 616, as the Redeemer will appear with 144,000. The familiar miracle of the drying up of the stream will probably be to the heathen and to the Israelites returning to Zion, a fatal inducement to acknowledge him as the Anointed. That event is described (Rev. xvi. 12,) as immediately succeeded by a rapid diffusion of miraculous powers, the organizing of all the people of the earth in rebellion against God, and the overthrow of her, the chief worker of these harms,—not till now full of names of blasphemy,—not till now marked with the word mystery,—now, through the persecuting power of Antichrist, drunken with the blood of the saints, and by a righteous retribution made desolate by the Israelite Kings, and with the city where she dwells—satisfaction for the victories of Titus—given to the lost sons of Jacob to be destroyed.

There is one event remaining to be considered in the prophetic history of Antichrist, necessarily subsequent to that just noticed, because it is that which is connected immediately with his destruction—the Siege of Jerusalem. The cause of the fury of Antichrist against Zion may perhaps be found in the growing enlightenment of the gathered tribes. Doubtless many of them will return repentant; many converted; through persons representing the zeal of Enoch or Elias, and the wisdom of Moses; if we are not to understand the appearance among them personally of those illustrious teachers. True faith, as always, will be regarded as treason. Its holy efforts, notwithstanding some treachery in their own numbers, will, in some measure, be successful, until at last the Enemy will invest the city,—and in the hour of terrible agony, the Deliverer will come out of Zion, and turn away iniquity from Jacob; and in the moment of renewed woe, captivity, and death, he will appear, taking vengeance on the enemies of his redeemed.

HEAR THE PROPHETS.

He [*Antichrist*] shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant, shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil [many] days. And some of them of understanding shall fall to try them, and to purge and to make them white, even to the time of the end; because it is yet for a time appointed. And the King shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation be accomplished. And he shall place the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of the people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time the people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. xi. 30, 31, 32, 33, 35, 36, 45, xii. 1, 2.)

The burden of the word of the Lord for *Israel*, saith the Lord, which stretcheth forth the heavens,—Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, the inhabitants of Jerusalem shall be my strength, in the Lord of Hosts, their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the PROPHETS and THE UNCLEAN SPIRIT to pass out of the land. . . . . In all the land, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, it is my people; and they shall say, the Lord is my God. For I shall gather all nations against Jerusalem to battle; and the city shall be taken. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives. And it shall be in that day, that living waters shall go forth from Jerusalem. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. (Zech. xii. xiii. 1, 2, 8, 9, xiv. 2, 3, 4, 8, 9.)

I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge, and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed in a vesture dipped in blood; and his name is called, the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords. And I saw an Angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the BEAST and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army. And the BEAST was taken, and with him the FALSE PROPHET that wrought miracles before him, with which he deceived them that had received the *mark* of the BEAST, and them that *worshipped his image*. These both were cast alive into a [*Gr.* the] lake of fire burning with brimstone. (Rev. xix. 11—20.)

The circumstances which attended the coming of our Lord from Paradise in several respects resemble the events which are described as accompanying the return from Heaven; not merely as concerns the world, but the Church also. We may then accept it as most probable, that our Lord's return will be, so to speak, gradual.

1. As concerns the Church Militant and Requiescent. The saints who have a part in the first resurrection will then rise and shine with him, and those of the same order who will be alive will be transfigured, and caught up to meet the Lord in the air.

Thus in the Lord's resurrection, together with that choice company who then came out of their graves, and entered into the holy city, there is described to us the first resurrection that is to be; and the circumstances with which it is to be connected. The bodies of the two witnesses St. John describes, as remaining uninterred three days. The voice of the expiring Saviour opened the graves of the saints. And those present at that fatal Passover from every region could behold this wonderful and alarming occurrence; behold it, and yet remain, for the most part, unaffected with any wholesome fear, or any compunctious visitings of nature. Nay more; the Lord came again into that holy city as the lightning;—many beheld the glories which accompanied him, but who believed on him? When he will come again, and his saints with him, he will find, it may be, a world less responsible, less familiar with his name, less conscious of his power. He will then reign in the midst of his enemies, and gradually extend his dominion over all the earth.

2. And then, at the second time, will the mystical Joseph become known to his brethren. And the thousands of the twelve tribes will become to the unevangelized world the blessing which it was foretold they would be. Some will, perhaps, be converted more slowly than others. Some, like Thomas, must touch: some, like Paul, must see: others, like the whole company of the Apostles, will need to haunt the Temple; and in the sacrificial ceremonial, which, for this very purpose, may be suffered to continue, trace out the sacred resemblances of the sign and the thing signified; the divine agreement between the enigma and its solution. Then, unknown to all the world beside, will the Lord suddenly be present with them in his Temple; and will open their hearts fully to understand the Scriptures: and will destroy the veil which is cast over Israel, in order that Israel may remove that which is spread over the face of all people.

3. Lastly; the confederated enemies will be destroyed, and the heathen, as described in the narrative of the sheep and goats, will be judged according to their opportunities previous to the final mission of all Israel to the world. Thus death will still continue; and, for the probation of those who will be subjected to no other, Satan will, for the last time, be permitted to try and sift mankind.

The enjoyment of the Millennial interval, consequent on the extinction of the curse, will belong especially to the Jewish Race, and the previously unevangelized heathen; how far the contemplation of it may augment the bliss of the transfigured Saints, we cannot determine. The Millennial doctrine itself, owing unfortunately to the fact that its more restricted and Judaic reference has been overlooked, has, like every other truth, been pushed into heresy; and hence, the assertion of it has frequently been followed by a continued neglect of the Apocalypse. It has been strangely argued that the doctrine must be unsound in itself, which is accompanied by such effects. But it should be borne in mind, that Millennial prophecies are found in Isaiah rather than in St. John, and it would be unwisely concluded that the doctrine of the necessity of good works must be false, because the declaration of their necessity, unduly enforced, has been followed by contempt for the Epistle of St. James.

The Millennial period appears to be pictured to us in the presence of Christ on Earth during the forty days previous to his Ascension. The Kingdom will be restored to the Son of David, and consequently to Israel, when the two families of Ephraim and Judah—once again united—shall acknowledge the Messiah. And in the participation of the risen Saints with the Redeemer, in the blessed work of directing the great missionary labors of Israel, I find a sufficient fulfilment of the Lord's promise, that the ransomed Church—including the first teacher and the latest members, Jews and Gentiles, of the mystical Body of Christ, and excluding those not converted till the second Advent—should sit with him on his throne and reign with him, judging the twelve tribes.

Some of those whose names are written in the Book of Life, (Rev. xx. 12,) those who have never witnessed for

Christ, such as infants, or those only converted in the last moment of life, (like those converted by our Lord's re-appearance) will not have a part in the first resurrection, but must await the judgment or crisis of the great day; from which judgment the risen Saints will have passed into life, having already for the deeds done in the body, received the reward of a glorious crown.

There are these differences between the *general* and the (so to speak) *particular* resurrection; that the former is the final act of Christ's power when he shall render up his mediatorial office. Again, the general judgment will determine the condition of the *dead* only of mankind, among whom there will be, in the strictest sense, a crisis in separating of the good and bad; and lastly, there will be the final judgment upon the Angels, who also will have their crisis, and some of them, we may believe, their restoration. The final crisis or judgment will involve the banishment for ever of all evil influences and power, from a creation which, then in its great Pentecost, shall be regenerated by the Holy Ghost, and shall through Christ be presented by the human race, made divine, to the Father as the glorious offering of his Children.

For that consummation all nature groans.

But our souls long after Thee, O Holy God, our Saviour; that we may be transfigured into that likeness which the wasted heart of human nature so feebly conceives; that likeness whose light is now so quickly lost to affections agitated by sin, and sorrow, and fear. The enemy came in upon us when we were young, and the desires of our after years were not for Thee; and we are sore smitten and disquieted. Oh look upon us as we are tossed upon the waves and beaten by the winds and scared by the darkness. Oh come to us, Lord Jesus, over the waters, and guide us to the everlasting land!

TWO HOMILIES

UPON

The Body of Christ.

I.

THE BODY OF CHRIST VISIBLE: OR, THE CHURCH MILITANT.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may *believe* that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may *know* that thou hast sent me, and hast loved them, as thou hast loved me."—John xvii. 21–23.

"One thing have I desired of the Lord, which I will require: Even that I may dwell in the house of the Lord all the days of my life,—to behold the fair beauty of the Lord, and to visit his Temple. For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a Rock of Stone."—Psalm xxvii. 4, 5.

"By your patient-waiting secure your souls."—Luke xxi. 19.

THE BODY OF CHRIST VISIBLE;

OR,

THE CHURCH MILITANT.

> * * * * "The house of God, which is the Church of the living God, the pillar and ground of the truth; and without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 15, 16.

THE Church of Christ is a *temporary organization*, provided by the Redeemer, to administer in his stead the interests of the kingdom of heaven. It is twofold: *visible* or *militant; invisible* or *requiescent:* in the resurrection it will be *triumphant*, and *shall cease*, as the Lord will then personally direct and order all things. The Scripture above recited describes the Church as it exists, in its visible state, as to *what it is*, and *what it does.* The Church of God is the *House of God;* it is the *pillar* and *ground* of the *truth:* and the truth which it proclaims, is what is described as confessedly great:—*The mystery of godliness.*

I. The description of the Church of God as the House of God, reminds us of that declaration of the Redeemer's, which he made, speaking of the temple of his body. The house of God is that place where God dwelleth. And as in *Christ dwelleth all the fullness of the Godhead bodily*, so THE CHURCH IS THE FULLNESS OF HIM WHO FILLETH ALL IN ALL. From such statements as these, it is plain that if we would have correct notions of the Church, we must have correct notions respecting the Redeemer's person; for the *one is certainly set forth as efficiently representing the other.*

II. Again, the Church is described as to *what it does.* It is described as the pillar and ground, or base of the truth. Here the former image is varied. God is often called a Rock; and the Redeemer, in reference to his crucifixion, is called the Corner Stone, as uniting thereby the two divided portions of the human family—the Jew and the Gentile. Another image employed, is that taken from the human body, in which Christ represents the Head, the Church the Body and Members, which derive from the Head all vital power and support, contributed through joints and bands, through ministers and means of grace. The image before us represents the Church as a pillar rising from a secure base, and bearing on it, as an inscription, the *Christian faith.* From the base or ground, the Apostolic company, and the first teachers of the Gospel, rises up higher and higher, as time passes, and members are added, the divinely organized system of the ecclesiastical body, proclaiming the truth for which the Divine Martyr died, that he who was very man was God manifest in the flesh. Those who call Christ only a man contend that we should read, "He who was manifested in the flesh, was justified in the Spirit." But the word *mystery,* which introduces the inscription, implies, according to its ancient use, a God, as immediately as the word *royalty* implies a king. But according to this improved reading, the words "manifested in the flesh" are words without a meaning; for a human being cannot be manifested in any other way than as a human being; and to be a human being at all, he must be thus manifested. But the words, "He who was manifested," imply an existence previous to this revelation, at the least.

(i.) Let us, then, consider, in the first place, our Lord's nature and office, as exhibiting what is the nature and office of the Church.

I. The Lord Jesus, before ascending up on high, was God manifest in the flesh, and possessed a Divine mission, a Divine life, and a Divine nature.

(1.) He was God manifest in the flesh, as Son of David, Son of Abraham, Son of Man. (2.) His Divine mission consisted in this, that the Father sent the Son to redeem the world, to recover it from the bondage of corruption, and to give it everlasting freedom. (3.) And to this end, when, by the resurrection from the dead, he was declared to be the Son of God, risen in the power of an endless life, He brought life and immortality to light. In him first, the human nature was immortalized. (4.) But over and beyond this Divine life of the resurrection, there was the Divine nature, which, from the beginning, in the proper sense of incarnation, was in him united with the human. Thus it was that he, being man, made himself God.

II. Thus was the Lord Jesus constituted. And similarly constituted is his body, the Church.

(1.) And first, the Lord's human nature describes the human element in the Church. Composed in the first instance, of the peculiar election of Israel, all its Apostles and inspired Prophets, and Seers being exclusively Israelites, after the flesh—it was in progress of time extended to the election of the Gentiles, the spiritual descendants of Abraham, and in the final proclamation of the Gospel will embrace the heathen, who are in the uttermost parts of the earth.

(2.) The *Divine mission* of the Church he has himself declared. "As the Father hath sent me, even so send I you." A mission perpetuated throughout all ages, not more by the very necessity of the case, than by our Lord's promise, "Lo, I am with you always, even unto the end of the world." The mission was to be carried on to the end of time, and imparted to others through them, as it had been imparted to them through Christ. This uninterrupted preservation of the ministry of Christ, the most indubitable fact in all history, and the Lord's pleasure that ordination by his Apostles should be held equally valid with his own, is indicated at the outset by the election of Matthias. Though on that occasion, as it preceded the descent of the Holy Ghost, an appeal, which was never afterwards repeated, was made for the decision of Heaven. As the Father sent the Son, the Son sent his successors; and thus those successors appointed others. Thus Barnabas and Saul, already saints, were set apart, *i. e.*, consecrated to the ministry; thus likewise Timothy and Titus.

(3.) Beside the Divine mission, the Lord imparted to his successors that *resurrection life*, the fountain-head of which is now hid with Christ in God; a gift, from its very nature, entrusted to them, not for the ministerial class alone, but for the use of the whole body. Thus we read how, ere his ascension, the newly-risen Lord, when he gave them their commission, (St. John, xx. 22.) "*breathed upon* (or rather, INTO) *them;*" thus, in a most affecting manner, infusing and impregnating them with his own immortality, and in the strictest sense fulfilling his own promise, "because I live," *i. e.*, am to live, "ye shall live also." Henceforth the new creation dieth not. It has passed from death unto life; it can never see death; death hath no more dominion over it. The physical dissolution is not death in its moral and penal reality. When the Prophet of Israel, one of the great types of the Redeemer, restored the dead child, he warmed it by the position of his own body (1 Kings, xvii. 21); a position such that he must have breathed upon the fixed features and closed eyes of the inanimate one. This was but foreshowing, as in parable, the Lord's act. And this life of the Lord Jesus in our mortal bodies, communicated to the first members, is, through them, conveyed to all, and sustained in all by the sacraments of the Redeemer. The disciples, like their Master, had already been baptized with the baptism of John. By the breathing into them of the inextinguishable principle of the resurrection life, the Christian Sacrament of the new birth, though not yet for a brief space to be promulgated, was completed in the disciples. This is the life of the new birth of water and the Spirit; this is that life which the body and blood of the Lord Jesus, in the communion of bread and wine, again and again restore and confirm in us.

(4.) This Divine mission, however, needed to be authenticated by, and this Divine life was required as a preparation for, the *Divine presence.* Thus our Lord fits them to receive, and commands them to receive the Holy Ghost; which indeed, as distinct from his own proper divinity as Son of God, he could not, at the moment of this command, convey to them, as he had not yet ascended. And hence the revelation of the Holy Spirit at the Pentecost was not only an earnest of Christ's arrival at the throne of Heaven, and a visible anointing of the Apostles to their office, resembling what took place on the occasion of our Lord's baptism; but it bore, in a more awful respect, a likeness to this latter event, inasmuch as it notified the presence of God *in* the Apostolic company—those flaming tongues of cloven fire gloriously symbolizing, not so much the gift of many languages, as this blessed truth, that God henceforth would speak *in* men, and *from* men, the gospel of salvation; pardon for sin imparted on earth, and peace sealed in heaven; the sympathy of the Lord who suffered for us, the love of the Father whom he died to reconcile. Thus, as the Lord Jesus breathed life into his appointed ones, so, under the sanction of God the Holy Ghost, was that gift henceforth to be conveyed through the element and sign of water to all who afterwards should repent and believe. In this sense it is that the Holy Spirit is in baptism the Giver-of-life. But He is also, *of his own office,* the Giver of *light.* For he it is that spake by the Prophets. He it is who was promised to teach us *all things,* and lead us into all truth; and this, the unction of the Holy One, was to make us know all things; which *all things,* the whole revealed mind of the Spirit, poured on by the prophetic soul of the Church, compose the Scripture of truth.

(ii.) Thus what Christ is, interprets what the Church is; and such is the union between the Body and the Head. The nature and life one, and the mission one; and hence the import of our confession, "I believe *in* the Holy Catholic Church." Not a corporation of yesterday; not a *combination* or *alliance* for religious purposes; not a form shaped at haphazard, or moulded in the heated imaginations of the blindly sincere or the self-willed; but a sacrament ordained by Christ, a heavenly system ushered in once and for ever amid a blaze of miracles, a repetition of which, therefore, must be looked for to authorize departure from or change in that system; the House of the Living God, *visibly* existing for all, through all Christian time; full of God; edified by the ministers, the mission of the Father, who has adopted it; sustained by the sacraments of God the Son, who is with it; enlightened by the Scriptures of the Holy Ghost, who is in it; those ministers, and sacraments, and Scriptures, the pillars, and the doors and strongholds, and the candles of the temple. Where the first of these is not, the Church is not; her office is broken; she no longer proclaims the God manifest in flesh; the pillar overthrown, the superscription is lost.

Here are suggested the following considerations;—

(1.) The Church is not founded upon *doctrines, Scriptures*, or *principles*, but upon *persons;* Apostles and Prophets, and all Christians from the beginning, form the building. On the other hand, the Church is the Witness and Preserver of Holy Writ. She offers the Bible to the world, and invites it to prove from it the truth of what she teaches. Hence they who reject the Church, reject the witness to the Scriptures. They cannot *prove* what are or are not Scriptures; that so much, and no more and no less, is the Bible. The introduction of a subjective standard of authority is a rapid step in the direction of infidelity. Separated from the testimony of the Church, whose fathers declare that they received as the authentic Word of God these writings from the inspired Israelites, *devout* persons reason that the Bible is the Word of God, because it speaks to their feelings, and they find it enlightens their hearts. But there are large portions in its law and history which can hardly be alleged as the sources of such results, while much of the remainder, from its obscurity, or from its never having engaged the thoughts, may equally fail to make good the assumed criterion; and there are many writings, as, for instance, the epistle of Clement, which, for their spiritual tone and affecting exhibition of truth, might deserve to be ranked within the Canon. *Undevout* separatists, on the other hand, reject it in the whole or in part, according as its express teaching is found to contradict their moral, ecclesiastical, or literary notions. The witnesses of the Church forsaken, it has invariably followed that that has been declared to be the Word of God which is not, or that that is not the Word of God which is.

(2.) Further, the Church *cannot originate truth.* As the Lord, our Redeemer, professed to speak only the words which he had heard of the Father, so the Church proclaims those truths alone which she has received. When she presumes to propound doctrines from her own inherent inspiration, and apart from the Scriptures, she raises herself above her Lord. She contradicts His word, who said, "The disciple is not greater than his Master." *He* proved all things from the Law, the Prophets, and the Psalms. *She* requires that only to be believed unto salvation which can be read in or proved by the Scriptures.

(3.) In this one truth, that the Lord Jesus was God manifest in the flesh, are involved all the tenets of Redemption. He was the Temple of God. And this house which the Better Solomon hath builded for us, is also the Temple of God. One visibly, one in Spirit, as he was one. Now, unity of Spirit implies unity of action; and the proof that our religious lives are under the guidance of one Spirit, is found in our being coupled within one *bond of peace.* Where this is not, the presence of the Spirit, in its fulness and efficacy, cannot be fully asserted. If Christians are all travelling to the one point, for safety-sake they will desire to travel in company, especially where the route lies through an unfamiliar and perilous region. Good words, however often repeated, will be ever welcome to the ear in that lonely land; and the recurrence of forms and usages, dear and useful to many, because well known and habitual, will not be despised. If danger to the soul can be proved to have followed where different routes have been pursued, and thus the same oft-speaking guides have been declined, those who cling to them should not be expected, for peace-sake, to renounce them. Rather, those who have renounced them should re-submit to them,(1) especially when it is remembered that they have only forsaken one class of guides and helps for another, one class of rites and forms for another; the prepared for the extempore use; the font for the pulpit. The Word of God, delivered from the pulpit, no doubt awakens; but spoken beside the font, it begets anew. But in the former, the powers and personal qualifications of the man inevitably come to engross more of the thoughts than there is opportunity afforded for, beside the latter. Where, however, the one is only exchanged for the other, what truth or justice is there in the profession made on this ground of a greater spirituality? Or, how can they justify the claim to an especial gift of the spirit of the evangels, who, for the *minims,* as they account them, of outward custom, forsake that body which alone, through so many centuries—while all separate bodies have, more or less, renounced the faith—hās maintained without variation all the *maxims* of redemption? And surely, if the multiplication of parties within one communion be a sin, the multiplying of communions must be a sin likewise. Surely, if it be *not right* to say this is the *one true Church,* it is *not sin* to join or found another communion. Surely, if the Church is to be determined by the same *relative,* and, as has been shown, *infidelizing subjective criterion* as the Scriptures, and that is to be regarded as the *true* Church, by each, which each *thinks* contains *most* of those whom each *believes* to be the objects of an unrevealed and irrespective election—or *most* of those who *appear* repentant and believing—there can be no such thing as *schism,* no such virtue as *obedience.* They little think who urge this mode of judging, what multitudes it has drawn into that erring communion, whose holier labours are so notable, and which, judging from its numbers, duration, and extent, may not unreasonably *claim* to possess a *majority* of the faithful. In fact, these *popular* notions are not more fallacious than they are unscriptural, nor more unscriptural than they are unnatural. *Christ,* we may believe, is *with many* who are not his disciples. But the *professed disciple* who is *not with him,* following him in the one visible body, is—it may be often undesignedly—against him; and by not gathering with him is—a truth of which we have so much sorrowful experience every day—in fact, scattering abroad. Furthermore, these notions are not shaped so as to square with the dictates of that good *natural affection*, the want of which the Apostle notes as a woeful sign; for there is not any man who would be content to see in his home, and among the objects of his affections, only that *amount* and *kind* of unity which by so many is reputed as not only a sufficient unity, but the all-to-be-desired for the household of God.(²)

(4.) The Redeemer (St. John xvii. 21), in his prayer for his ministers and disciples, prayed that they might be one, in order that the world might *believe* and *know* that he was God manifest in the flesh. And how *can* the *unspiritual* world know this unity, except by a visible exhibition of it? Or how can those be called *one* who, though they have some things in common, never appear as one; who never act, and never seem even to think as one? It is a common truth—and why not true of Christianity?—that union is strength. Our blessed Lord, by his prayer just referred to, has taught us that the salvation of the world depends upon the *visible* union of Christians, the preservation of those who already profess, and the conversion of those who know not the Lord. Now, amid all strifes, the essence of that Church has remained unaltered. Its mission, its sacraments, its Scripture, associate those who receive them into one body, which exists to this day, and shall for ever exist. Where those are rejected, the Lord is rejected. The rejection of the Body involves the rejection at last of the Head; the rejection of the Head, the rejection of the Body.

Hence, in the beginning, they were the unsanctified who were the makers of sects (St. Jude, 19); and these began by denying the human presence of the Lord. In the latter days they have denied, more especially, the human presence of the Church; and hence, in both cases, there has been adopted a low standard of personal holiness. Some have separated the Lord from the Church; others have separated the Church from the Lord. They have builded unto themselves houses, and set up a pillar, but the houses are not upon the Rock; they are not of God, nor is His name there. But the great parent corruption of later times has consisted in the *separating the Church from the Lord,* by the introduction of a visible head. Hence the body is made to appear with two heads, and the Divine mission, derived through all the Apostles, by being limited to one is, in effect, denied. That one has been elevated to be the sole fount of all spiritual authority, and a fourth order, in addition to the already existing three, has been introduced into the Church. Thus the threefold cord, not easily broken, by addition in the middle, has been weakened at the extremity. And hence the sacraments have been changed, mutilated, and multiplied, and the witness of that portion of the Church to the Scriptures is a false witness. The erring daughter appears with a lie in her right hand. And what has been the result? The blessed Virgin Mary has been received as a Deity, as one conceived and born immaculate; and how then capable of imparting to her child the genuine humanity of our race? He is forsaken who was once manifested in the flesh, and his Mother is the sole hope of millions. The Body corrupted, the Head of the Church is denied.

(5.) On the other side a similar, and equally fatal conclusion has been reached, by separating the Lord from His Church. His presence with it denied, *it* is rejected. Thus the continental Reformers at first mourned their loss of that Divine mission which is centered in the episcopate; but their successors either have denied the necessity of any ministerial order, or (since no separatists continue for any time to occupy the original grounds of separation) they have proclaimed as indications of spiritual purity and ecclesiastical completeness, those accidental deficiencies which the first separatists lamented. In this controversy it has been assumed that the ministerial order in Israel began with the law, and with it has ceased from Christians. But this is quite contrary to Scripture, which speaks of a priesthood already in existence when the law was given. (Ex. xix. 22; xxiv. 5.) And if it were true that the priesthood was created for the first time by the law, the alleged conclusion does not necessarily follow. All that was *typical* of *Christ,* the bloody sacrifice and visible Headship, and the one place of worship where these were exhibited—these have been evacuated; the remainder, not typical of Christ but of the Church, has been fulfilled in the Church. The very fact that the Lord Jesus is the *High* Priest of our profession, implies that in our profession there are subordinate priests. To a nation of priests the Christian belongs as well as the Jew. (1 Pet. ii. 9; Ex. xix. 6.) Aaron concealed within the veil, is superseded by Christ passed into the heavens. But as the one left behind him the chief priests, priests, and Levites, so the Redeemer provided in his body its threefold ministry. And even if this were not so, surely a pious reader of the Scriptures should be rejoiced to find, that, in an open question, the guidance of the Bible has been followed, and God's model of a threefold order, be the officers named as they may, continued in the Church.(3)

Upon this rejection of God's mission, there has ensued a gradual corruption of the sacraments. Reduced, in the first instance, to a bare initiatory and memorial rite, they have been, at last, by many repudiated altogether; the more consistent course, for nothing of *that* kind has proceeded from Christ. The Scriptures have fared similarly. Pretexts have been devised for the extrusion of occasional texts. A larger license has then been claimed, till the whole is denied. And, finally, the Godhead, and then the very historical existence of Christ, is disavowed by communities that lay claim to an errorless Christianity.

(6.) According to the Scriptures, wherever there were Christians, at Corinth or at Ephesus, there was but one communion, not many; one family of love, multiplying without division; supported and trained by the Apostolic ministry, the Sacraments and Scriptures; the Apostles' doctrine, and fellowship, and breaking of bread, and prayer. And the Apostles' authority was exercised to denounce, as well those who would make sects within, as those who would cause secession from this body. Now, it does seem incredible that those who profess a peculiar veneration for the Scriptures should be found, with this sketch of primitive Christianity before them, to advocate the condition of Christian bodies at present—ever multiplying by division, and the more they divide, wandering farther from the truth. But since, according to the Bible, those are the integral portions of the Church which possess the Divine mission, Sacraments, and Scriptures; then the Eastern, the Anglican, and her sister and daughter Churches alone, by God's mercy, have held unimpaired these precious deposits(4), all united, at least in heart and sympathy. All others, having renounced, in whole or part, these sacred trusts, either originate new creeds, or lay claim to a corporate or individual infallibility, or identify themselves exclusively with the principles of sectarianism. The ceremonial of each extreme seems to indicate the bias of the respective systems. The one Judaizing in rituals, after the manner of the temple, comes at last to impugn the Lord's humanity; while the other extreme, Judaizing after the manner of the synagogue, learns to reject the Divinity. Both terminate in idolatry. Those bodies which dogmatically reject the Ministry, Sacraments, and Scripture, are not Christian; and, on the other hand, the Church of Rome has ceased to be the Church of Christ; her authority is extinct, her commission at an end, not because she has sinned in slighting her Redeemer, and closing the gates of mercy and peace upon those within as well as those without her pale; but because so subtle is the spirit of delusion which possesses her, *she cannot repent.* That reformation which took place within her at the time of the Council of Trent, was only the cleansing of the outward, the sweeping and garnishing of the mansion, preparatory to its reinhabitation by a sevenfold energy of impurity. The noble spirits, which in that age glorified her by their labors and their love, have had no successors; and they but forged the fetters which her members now wear; just as in the declining days of Zion the triumphs of the Asmonæan warriors prepared the nation to submit to the degrading tyrannies of the house of Herod.

(7.) But though not belonging by membership to the Church, Christians in these bodies are, doubtless, many of them, mercifully supported by God. What truth they hold sanctifies them. How we must venerate those who, with all their disadvantages, have equalled, in many cases, what the Church has produced of spiritual growth! How many have been characterized by an unquenchable love and a Christ-like zeal, while the eloquence of not a few has kindled and glowed with all the burning inspirations of the Pentecost. But Saul converted, needed to be baptized; Saul baptized, needed to be ordained. So excellent without, what would they have been, or would they be, within the Church, to whose presence and activity their right faith is, under God, attributable? But where that presence and activity are not, the sad results but give additional proof that the *perpetuity* of *faithful doctrine* is inseparable from the *discipline of the faith.* The truth perishes with the pillar on which it is inscribed.

(8.) Nor is this to be wondered at, since, to deny the mission of God (in part or in whole), in the apostolical succession, is to deny the truth of God; is to deny His promise of perpetual presence with His missionaries, and thus to give unlimited license to the multiplication of sects. Hence the destruction of the Episcopate (at which the Court of Rome has labored so assiduously) has been declared by some to be all that is required for the revelation of the Man of Sin. For if the Father have sent ministers through the Son, he who denies them denies the Father and the Son. At the same time, there is no sentiment more heinous than that outside the Church there is no salvation. *It is our duty—we are all responsible for it before God*—to draw all whom we can inside the Church. The place is secure; it is the treasure-house of God's promises. But those who, from accidents of birth, from ignorance, infirmity, or want of opportunity, have not been received into the Church, are responsible only for the light given them. Wilfully and consciously to reject—this is the sin. In this respect, the Church on earth is like a stronghold—besieged by the armies of the great enemy. The duty and safety of all require that they remain within the walls. If some, offended with their commanders and comrades, go forth, or, born and reared outside, continue there to fight by themselves, they sin indeed, because they have divided the force, and exposed themselves, unsheltered by the Divine rampart, to the cruel enemy. But if they die in harness against the common foe, the invisible succourers of the beleaguered fort give them rest with all the other spiritual warriors departed, while treason to the cause within the camp, or desertion from it without, is death without repose. Thus, though the *invisible Church lies within*, and on earth is reached *through the visible alone*, yet, as in the case of believers before the Church's existence, admission into communion is given beyond earth to those who, according to their power, have loved and fought for God. But if, by the sentiment referred to, we are to understand that, visibly or invisibly, here or hereafter, each soul, in order that its election may become effectual, must be added to the apostolical community, the sentiment is altogether true; for what the Redeemer said of the Jewish communion to the Samaritan woman, is true of his own body. *Salvation is of the Church.* Blessings and miracles were given to the Samaritans, and they believed in Christ; nevertheless, salvation was of the Jews. Others will be saved, but salvation is of the Church. Nay, even of the Church in its visible state this is true, to some extent; for as all that the Samaritans had of right faith was of the Jews, so all of right faith or hope that separatists have now, is of the Church of God. As the boats, which attended that favored bark where the Lord was in person, shared the miraculous calm which His word created amid the waters and the winds, so the separated communities around the Ark of Christ, who love and seek to be united to it, through his presence in it, partake the blessing, and finally enjoy the peace.

(iii.) Lastly, that in all respects we may be conformed unto him here, and especially in the fellowship of his sufferings, a like success will attend the labors of Christ and his body. The latter fills up the measure of his sufferings. The world did not receive his testimony concerning himself, that he being man was God. His body testifies the same, but the world will not receive that testimony; was never less disposed to receive it than now. His mission was to the Jews, who, he knew, would reject him; her mission is to the Gentiles, who, she knows, will not hear her. The biography of the Lord Jesus, the Head, is the history, written beforehand, of the Church, which is his Body. Did he perform miracles of mercy and love? Did he recall the dead to life, and feed thousands? So does the Church; distributing the Word of God, she awakens men from the death of sin unto the life of righteousness, and nourishes them with works and sacraments of mercy. Was Christ followed by the crowd—promised a crown—clad in purple—hated by Herod—scorned by the rich and learned, and suspected by Governments, or mocked with a show of reverence and admiration? The same has been the Church's experience. The "bitter mockings and scourgings" have been felt by her. The purple robe, in which States array her, may be pointed at in contempt, or bestowed, not for Christ's sake, but for mere temporal ends. As Judas betrayed, and Caiaphas arraigned him, so will an apostate branch of the Church, and an apostate ruler in it, forsake and betray his body. Again shall the multitude choose the false and reject the true; clamour for Jesus Barabbas, and deny Jesus Christ. For the body of the risen Saviour shall be forsaken, and Antichrist, the great Barabbas of the future, shall reign; and his Church shall prosper, and his image prevail, and his kingdom be established, until the fire come from before the presence of the Lord.

Such in nature, office, and success is the Church Militant and Visible. The doctrine from above; the discipline reflecting that doctrine—the doctrine of the Trinity—from Heaven likewise; the house, and not the occupant only, is Divine; the pillar, and not the superscription only, is of God.

Lay deep in your hearts, dear brothers and sisters, these awful truths, especially deserving of attention at this momentous crisis of the Church.(5) Devote your lives to win by holiness and love, those who stand aloof, for whom day and night we are petitioners at the throne of grace. Think how the glory of God is among you! Think that you have been made partakers of the Divine nature! Think that to you is given the life of Jesus! O that you would consider your warfare and the presence of your God! From the darkness of spiritual indifference, from ease, prejudice and self-love, O that you would arise and shine as the saints of the living God! Here is the holy banquet, to nourish your immortality; here is the Holy Spirit, to make that feast all that you could desire, to dispel every doubt, to give assurance to hope, and to glorify within you the promises of the future! Here will you be nerved to fight the good fight; to feel your sorrows all your Lord's sorrows; your sufferings not your own; and thus, when the earthly house of this tabernacle is taken down, you will stand in the latter days, each a *pillar* of God, inscribed with the new name—for the Lord of the Churches has said it—"He that overcometh I will make him a *pillar* in the temple of my God, and he shall go out no more: and I shall write upon him the name of my God, and the name of the city of my God." (Rev. iii. 12.)

THE BODY OF CHRIST INVISIBLE;

OR,

THE CHURCH REQUIESCENT.

"Thou art Peter: and upon this rock I will build my church; and the gates of hell shall not prevail against it."—St. Matt. xvi. 18.

THE Church, the body of Christ, presents itself as it now exists, under a two-fold aspect; as it is *militant* upon earth, and in warfare with sin and evil; and as it is *requiescent*, reposing from its labors in the rest of Christ. In the army of the Lord, a large portion have finished their fight: the remainder either mount as sentinels on the stronghold; or beat back the beleaguering foe from the ramparts of that heavenly city, within whose ample circuit their comrades are laid in their last great dormitory. As a fitting subject for consideration at this solemn hour,(1) we shall, with God's assistance, engage you in contemplating the Church in this its condition of repose.

I. There are not many passages of Scripture with which we are more familiar than with the text: "Whom say ye that I the Son of Man am?" And the Apostle answered and said, "Thou art the Christ, the Son of the living God." St. Peter, in his answer, confessed the Son of Man to be the Son of God and the Christ. These three truths are imbedded in the reply. He acknowledged our Lord to be God manifest in the flesh; the very truth which the

Church, as the Pillar and Ground of the Truth, is appointed to hold up to the gaze of the world. Thus the truth revealed unto it of the Father is not *originated by the Church;* nor is that *truth* the *foundation of the Church.* The persons of the Apostles and Prophets, and the whole Body of incorporated Believers, are the ground and pillar, the support and stay of the truth. These compose the sacred edifice, foundation, and superstructure. The Church is appointed to proclaim, hold up to view, and maintain the truth of God manifest in the flesh. For this reason, the truth, or the Apostle's confession of the truth, cannot be the rock or the ground, the pillar or the base. Nor, again, could the Redeemer's own person be called the rock in this passage; as though pointing to his own sacred Body he had said, "On this rock I will build my Church." This is mere conjecture; it is worse; it makes our Lord appear speaking without object or aim; for why employ the prefatory address, "Thou art Peter," and then at once desist from any further allusion to that Apostle? With reverence be it said, Peter required to be told neither his name, nor who he was.

But beside the reason of the thing, the language in which the Lord spoke, and the verbal arrangements of the text, peremptorily exclude all reference on the Redeemer's part to himself.

The Rock, then, was the Apostle's person, and the persons of the other Apostles; though, as symbolizing the unity of the whole Body, Peter alone is expressly mentioned. Upon him, as the Rock, should all the after-layers of the spiritual masonry be added to the building. Thus it was Peter who admitted into Christ the first converts among his own countrymen; thus it was he, also, who received the first-fruits of the Gentiles, the family of Cornelius. The Redeemer's meaning, then, is to this effect:—

"Thou art by name a *rock;* and the office of a rock I appoint thee to discharge to my Church—in acknowledgment of thy great faith—by receiving unto thee, as a basis, the thousands from among the Jews and Gentiles, who, by the preaching of this thy confession of me, will be converted unto God."

II. Of the Church to be thus founded, to proclaim the truth of God manifest in the flesh, the Redeemer says, "The gates of hell shall not prevail against it." Whatever these words imply, it will be granted that they must mean some peculiar blessing or privilege granted *exclusively* to that Church which the Lord himself was thereafter to build.

1. This being conceded, these words cannot mean, "*the power of the grave shall not prevail against the Church, so that it shall never die out, or become extinct;*" or, "*the members of that Church shall never be deprived of a share in the Resurrection.*" This cannot be the import of the text; because in Scripture *Hell* does not mean *Death*, or *Grave.* And if it ever did, there would then be nothing in our Lord's words to indicate the bestowal of a peculiar and unprecedented blessing on the Christian Household. The Jewish Communion has never "*died out;*" has never perished from the earth; and we know never will; and *all* mankind must rise again with their bodies: and thus it will not be in the power of Death or the Grave to debar any human being from his appointed portion in the Resurrection. Our Redeemer does not therefore mean to say, that that will be conferred as a distinctive blessing on his Church, of which *some* already are, and *all mankind* at the last must be partakers.

2. Or again, suppose *Hell* to mean the *final place of torment;* then our Lord's promise might be supposed to

signify either *"that the Church should never be obnoxious to torment;"* or, *"that the spiritual powers, whose portion at the end will be among the torments which are eternal, should never avail with all their efforts to overthrow the Church of Jesus."* Now, if the words were capable of this interpretation, the sense so educed would be most frigid. It would only amount to this, that the Redeemer would not redeem the world in vain; or that the Church never should be lost! Besides, here again there would be nothing *distinctive:* the powers of evil have never prevailed against the Church of Moses and the Revelation, that which constitutes a Church, intrusted to it: no more at this day, than during the Babylonian captivity, when altar, priest, and king, and temple, were to all appearance for ever removed. That community is still witnessing alike to the atheist and the deist; and did time and space permit, we could suggest, with much probability in their favor, other great religious ends which the Most High may have in view, in preserving that ancient Corporation undestroyed by the powers of evil, and unexposed—for there is still among them an *election,* and one which never can or will be absorbed in the Gentile Christian Communion—unexposed to the powers of torment. And it is remarkable, that at this day the peeled and scattered race is, if we be rightly informed, more numerous than ever it was. It still remains indissoluble as the Charter of Jehovah, indstructible as the Revelation to which it witnesses. And therefore something more than, something different from all this must be promised by Christ to his own body. Besides—so little of a distinguishing mark would, in this sense, be attached to the Church—no doubt there have been many righteous *Heathen,* who, although never admitted into the fellowship of Moses or Christ, have never in this world sunk under the persecutions of Satan, and who therefore will not be exposed to the penal fires of Hereafter.

But we have been reasoning on the supposition that the word "Hell" might mean the place or the powers of torment. But there are no grounds in Scripture for such an interpretation; a *bad* sense which the old English word, distorted from its original import, has acquired in vulgar use; and which bad sense has been unfortunately forced back upon the inspired text.

3. As then, in the Scripture, the word "Hell" (2) does not signify either the *Grave*, or *Death;* or the *power of Death;* or the *place or power of torment:* What is that sense of the word which will discover to us, in this our Lord's promise, an altogether new and unprecedented blessing insured to his Church; which will present to us the circle of ideas familiar to the Apostle's mind, and which his Master's words were calculated to regenerate and enlighten, for one who, like that Master—and as the symbol of the whole body of believers—was himself to undergo all the agony of crucifixion?

The word means, *any place that is unseen;* and in Scripture it signifies that place of abode which is and has ever been to the soul what the grave is to the body. It is the place in which are congregated all the souls of all the departed; where patriarchs and kings and priests have themselves (that is, their spirits) "been gathered unto their fathers," and "to their people." It matters not where their bodies may have been laid. It is the place where Job desired to go; where Jacob yearned to meet the son whose body the beasts had devoured; it is the place where David hoped to join his child, and which Hezekiah prayed to be freed from yet a little time; it is the place where Dives and Lazarus were differently lodged; it is the place where the repentant malefactor departed blessedly with the Just One beside him; it is the place whither that same Just One, having accomplished upon the cross all that was to be done or suffered to the finishing of Redemption, did himself depart; thus realizing the condition of his genuine humanity; of whom we say in the creed, that *He was buried, and descended into Hell.* It is the place where he sojourned three days, on his return from which he declared, that *He had not yet ascended into Heaven.* It is the unseen abode of that which cannot be seen by man in the flesh, the MAN unclothed and released from the body.

Such is the meaning of the word; such the place it designates. Its gates figuratively express its *powers* or *influences.* As we would say that the gates of the Grave were the certainty of dying, and the decay and corruption of the flesh, when dead; as we would call these the influences or powers of the Grave, so to that spiritual, everthinking and conscious soul, which is the SELF of each, the gates of the unseen place would be the fear of that certain change which Death brings with it. Doubts as to the then ensuing condition of the spirit, or the gloom and desolateness of that condition when entered upon; these would be the great Gates of Hell. These Powers the Redeemer in the text promises to counteract or revolutionize. These we believe he overcame as he overcame Death, by himself encountering them. Now, when we shall consider what was our Lord's mission to the unseen place, Hell, or Paradise, the subject will bring before us those powers of the unseen place, and we shall learn how they were overcome; this review will furnish us with much that will instruct and comfort us; and we shall observe that as Christ *was,* so the Church *is; in the flesh,* HIS BODY, THE TEMPLE OF GOD, *she reveals as he did* THE GODHEAD MANIFEST IN

THE FLESH; confirming this truth by the moral miracles of regeneration and renewal, which she has received to do: WHILE IN PARADISE ALSO, SUSTAINED BY THE SAME DIVINE SPIRIT, SHE EFFECTUALLY REPRESENTS HER LORD. We are then first to inquire, What is revealed to us of our Lord's coming to the Unseen Place?

I. Of that short Sabbath of the Redeemer's Soul, what are we told in Scripture? This: That having been put to Death in the Body, His Soul, through the indwelling Godhead, went and preached to the souls in safe-keeping, in the Unseen Place, the Prisoners of Hope. (1 Pet. iii. 20; Zech. ix. 11, 12.) Of the multitudes swept away in the flood, there must have been many who repented, too late indeed to be delivered from the temporal chastisement, but not too late to be pardoned of God. Besides, there would be many needing no repentance: for instance, how many children, immortal souls, though not knowing their right hand from their left. And though our Lord is described by this *same Apostle to whom the words of the text are addressed*, as proclaiming Redemption to those only who perished in the days of Noah; we may no more exclude other souls in a like repentant state, and present then, from a share in this benefit, than we would exclude the other conditions of human life, when He says, "the *poor* have the gospel preached unto them." *All* had the Gospel preached unto them. By the repentant Souls of all the human family, the privilege in the present instance we may believe was realized. (1 Pet. iv. 6.) And if there be one truth indeed more than another which we should fondly cherish, it is this: that *death* of the Body is a dispensation of God the Father, we may believe oftener exercised in *mercy* than in *judgment;* that while he visits the Church of his Son, to take thence in anger the profane unclothed guest, it is because his *mercy endureth for ever;* it is because he has provided some better thing for them, that they become not utterly apostate, that the Egyptians perish in the sea, and that the rich fool is suddenly taken away. Thus, besides the righteous, there would be many repentant, and pardoned, but who, like the righteous themselves, had received no symbol, no sacrament of peace. To publish to all these the *fact* of Redemption; to make all these partakers of its joy in the interval before the Pentecost, this seems to have been our Lord's task when in Paradise.

II. And miraculously sustained in soul by the indwelling power of the Godhead, he was thus fitted to the undertaking. In that place where (to adopt the forceful and suggestive word-painting of the Scriptures) there was no light—but many shadows,—the one parent shadow, Death, —righteous and repentant were assembled together; calm and fearless (Job iii. 18, 19; x. 21, 22), or hoping against hope; or lost in dim and distracting speculations. (Rev. vi. 9, 10.) Silent all; no praise, no thanksgiving. The past with all its giant shadow had gone down for ever; but the great Sun of the future, Oh where, Oh when shall it dawn? The Baptist indeed, who in his own death-moment had sent to ask of Christ, if he or some other should come to announce Redemption to the Departed—he had come among them; but he could have known nothing of the Cross; or the time of the crucifixion. In that season of travail, the Sufferer presents himself before them, it may be as suddenly as he appeared before the Eleven after his Resurrection; and if Hades, in the department of the reprobate, was moved at the coming of the great type of the Power of Darkness (Is. xiv. 9), how much more the region of the accepted by the Advent of the Light from God! He appears and glorifies the unseen place; He comes followed by one wondrously rescued soul, to bear witness to the sufferings of the Cross; that even there, in the mouth of two witnesses, every word may be established; He comes to flood Death's dark and silent home—that pit hitherto with no water—with the fertilizing voiceful streams of all sanctifying graces; to destroy its pain for ever; the pain of doubt; the natural distress of the unclothed Spirit; to awaken the voice of praise and thanksgiving in the dwellings of the righteous; the sweet melody of eternal remembrances in the land where hitherto all things had been forgotten; He comes to preach unto them, to tell them of pardon and of peace, and of the path opened up to God for ever; He comes to tell the exiles of Eden that He is the promised Seed; He comes to tell the repentant that He is the great Propitiation, foreshown in so many a rite; He comes to tell the Patriarchs, that He is the Bliss of all nations, the Sceptre and the Star; He comes to tell the Prophets, that He is the Servant and the King, the Sufferer and the God, of whom they sung, foretelling what they themselves but vaguely, if at all, understood; He comes to tell the accepted of every time and clime and dispensation, that they should form a part of his Church; that through his quickening Spirit, to be sent for the establishing of that Church, they should enjoy peace and assurance for ever in the abode of their rest—that abode of many mansions thus prepared for his redeemed, where their repose should be taken no longer in the gloom, but in the clear open gaze of the reconciled Heaven: henceforth would they be joyful with glory; henceforth would they rejoice in their beds. By his advent among them, he had sown deep and wide the luminous seeds of such an imperishable joy, as the powers of Hell should never avail to dim, or to extinguish. The gates of Hades should no more place the soul in darkness or in doubt as to the expectation or the experience of the inevitable change. They should never separate any real member of the Church from the Church, as hitherto they had absolutely separated the Israelite from the congregation of Moses. For the future, what Patriarchs and Royal Saints had mourned and wept over, and whose lamentations for their dreaded estrangement in death from the light and comfort of this visible world still crowd the Old Scriptures, should be done away. The unseen place should be no longer a place of the Shadow of death, of silence and oblivion, but the most blessed portion of the Church of Christ. He comes to announce all this, and then he leaves them, attended by that selected company who were appointed to share his own personal resurrection, constituting with him the First-Fruits: it may be with this in view, that, as on earth, so, on their return, they might be able to furnish irresistible proof of the truth of that resurrection; while this our Redeemer's power of departing from Paradise would be the highest guarantee that he would accomplish what he was about to undertake.

III. This, then is the import of our Lord's declaration, that the Gates of Hell should not prevail against his Church. That fear of Death, to which men all their lifetime were subjected and enslaved (Heb. ii. 15,) should in Christ be exchanged for a blessed assurance, and a desire to depart and enjoy the *gain* of rest. The gloom, the doubt, the uncertainty which hung about the unseen place, about the destiny of the departed, the disadvantages under which the separated souls had, up to this time, been placed, should be done away. In the future there would be none of these things. Samson-like, the Lord would carry away with him the brazen gates and the iron bars; thus opening the way and establishing a communion for ever between the souls in warfare and the souls at rest. All spiritual knowledge and blessing would be enjoyed without diminution, rather with increase, in the Paradise of God; Death would be Death no more to the sanctified spirit; nothing more than a departing, a resting with Christ, a lying down in peace; a state far better than the state of this life in the flesh, with all its Sacraments and ordinances of Grace and Love; *a being with Christ*, *not* indeed *in his presence*, that is Heaven, but with him more than when in the body; because secured against his foes, and finally delivered, as he is, from the trials of this life.

This is the distinctive blessing promised in the text; never granted to any other than the Church, either before or since its establishment. And this is the blessing denied most strenuously by that Communion which affects to reverence most these very words of Scripture, from which it has failed utterly to derive any right signification.

IV. And how in Paradise now does the Church represent Christ, doing as he did? To whom, in imitation of her Lord, does she preach? Whom does she educate? In so great a mystery, we would speak humbly, and reply:—

She educates in and through that *Charity* which *never faileth*, those who have lived according to the light given them, as did Cornelius, and yet have been called away before Christ has been revealed, or the Church has been extended to them. She educates those likewise who have discovered Christ only in the last moments of a genuine and accepted repentance. She educates, finally, the young who have been called hence before they have been enabled to learn Christ. To all of these, diversely delivered from the final doom by the Omnipotent Blood of the Lamb, and snatched indeed as brands from the burnings, does the Church at rest unfold the manifold wisdom of God; and they are permitted to acquire there that knowledge of the mysteries which they were unable to attain unto here. It may be, that as in the instance of Abraham in the Parable, the words of instruction which explain God's principle of recompenses, are heard by the lost as well as by the saved; covering the one with a more terrible confusion, and making more doubly sweet the assurance of the other. Among those souls quickened by the Divine Spirit indwelling in the Church, those Catechumens of Paradise, there is no need of Sacraments, for there is no warfare of the flesh: there is no need of Scriptures, for they are present who delivered the Scriptures to train the ignorant to lofty conceptions of the Godhead. Hidden in the secret Pavilions of the Most High, and sheltered by the wings of Jehovah, they enjoy the fruit of their recovered immortality, and gather the delights that are hoarded up in the Eden of the Soul, or that bloom upon the tree of life, which is in the midst of the Paradise of God.(3) There they all *live unto him;* a life that increases abundantly; whose light is ever progressing to the noon of glory, and whose present state is one of felicity and joy. There, under the conditions of a graduated happiness, proportioned, as their final happiness will be, to the circumstances of their spiritual state when on earth, the departed advance in the one faith with us, the knowledge of Redemption; they increase in the one hope and love with us, the hope and love of the Lord's return and the Resurrection, when they shall have,—nor then, all, at once, but each in his own order—their consummation, and perfect bliss. Their faith and hope and love are one with ours: they are still upon the Rock: the Gates prevail no more.(4)

V. From all that has been stated, these important truths are to be deduced.

1. There is no such thing *now* as a *Church Triumphant;* nor is there *any part* of the Church *triumphant.* No part of the Body can be thus, without the whole being so; else the unity would be broken. The Saints departed enjoy

peace, joy, mercies multiplied; but they do not enjoy the *triumph.* Even the great Head of the Church, *as* Head of the Church, has not yet triumphed; He is still ministering; He has not yet taken possession of that which is *his own* glory: though He has returned—this in itself *a* triumph—into the *glory of the Father.* He is still *Heir of all things,* and we joint-heirs with him. He is not yet, nor are we yet, possessors; when possession is obtained, the *victory* will have been won, and then will be the *triumph.*

2. Again: He alone of human birth is in Heaven, that is, in the presence of the Father. As the great High-Priest he has entered in *alone.* No saintly spirit has been raised from its position as a member, to the presence of the great Head of the Church. Not that there are not Saints now risen, and in their bodies partakers of the Resurrection bliss, (or much of it,) though without its triumph; Saints such as Moses, Elias, and those who, rising together with the Lord, made with Him the first-fruits. These we believe to be likewise in that Paradise of God where, whether in the Body or out of the Body the Apostle could not say, Paul was himself once present. These composing the *Church of the first-born, whose names are written in Heaven,* are among the reposing souls of the righteous, it may be as blessed trophies of Christ's power and glory; sacramental presences and assurances to their unclothed brethren of that noble portion which awaits them. Just as in the place of woeful expectation, a dread exhibition of the Harvest of Corruption, and of the worm that dieth not, may be displayed to the lost, in the presence among them of that company of Spiritual Rebels against God and his servants—of whom we are told in Scripture that they died not the death of all men, but went down alive into the Hell. (Numb. xvi. 30.)

3. From the neglect of these plain Scriptural truths, the most baleful Superstitions have arisen in the Church of God. From the too popular notion that the soul at the decease passes into God, the transition was easy, most natural, alas! it would seem inevitable, to invoking it. Hence there has ensued a neglect of the doctrine of the resurrection, and of the glory that awaits and the dignity which belongs to the mortal Body. And from the equally popular notion that the spirit of the wicked passes at Death into a penal element, and a condition of active retribution, arose the impression, the feeling, the conviction, that the all-powerful prayers of the Church would avail to the mitigation of this woe. These two popular notions, admitted in their premises, and held as convictions, wherever the heart is weak through fondness, or credulous through affection, its too common condition, the erroneous conclusions are sure to be drawn. But the truth of God as little sanctions the belief of the *cleansing fires* for the *separated spirit*, as it does the equally dangerous idea of an *apotheosis*.

VI. For ourselves, dear brothers and sisters, we must endeavor to rejoice in the blessed truth, that the Gates of the Unseen Place no longer prevail. They are gone; and the light of the Holy Ghost has vanquished the gloom. And we must not speak of our beloved ones as *dead*, or *gone*, or *lost*, or even as *sleeping*; an expression, this last one, which, as implying a cessation of consciousness and spiritual activity, we may call unhappy, because it certainly misrepresents the meaning of the inspired writers; and which, wherever it occurs in our version, should be rendered or understood to mean, "*resting*," or "*couching;*"(5) resting in Christ, in the communion of the one Spirit, under the one Lord: this is the distinctive privilege of Christ's Holy Catholic Church. Blessed *henceforth* they live together with him. (1 Thess. v. 10.) They share, that is, that one life which is his, and which was first imparted to them *here*. Whenever our dear ones, who believe unto the end, close their eyes on this world of the Cross, it may indulge a soft, soothing melancholy, or enlarge the fruitful river of our tears, to think that they shall never more behold the hues of Autumn, or the blossoms of the Spring; that old companionship, or some yet dearer tie,—that the hallowed associations of childhood, youth, or age,—the pathetic memories of far-distant years,—are all lost, broken, gone for ever. This is all selfish, and most of it is unchristian and false. The gates, hitherto but too strong, have been burst open; and, glory be to the Lamb, Death can take away no more. Ah, yes; from the wound he deals springs up what antidotes his power. Absence, and change, and the accidents of natural frailty, are no more; and every tie that bound the loved one to us, is immortalized. Though no longer in an earthly abode, but in the same Church; though no longer in the path of this world, but in the same path of the Life which is unending, our departed ones continue to worship and adore. Life's fitful fever over, how blest are they—there, where the glorious company of the Apostles unwearyingly laud the Redeemer's name—there, where the goodly fellowship of the Prophets are evermore proclaiming the fidelities of Jehovah—there, where the noble army of the Witnesses, in their snow-white robes, and with their palms of glory, chant unintermitted hallelujahs to the Lamb. Ah, we are left behind among the graves, to sorrow, if we be wise, not for the departed, but for ourselves; for the warfare that yet remains; for the defeats we may yet have to endure; for the tears of agony we may have yet to shed. Oh that thou wouldest fold us in thy strict and sure embrace, until this tyranny be overpast; that thou wouldest make all our bed, and pillow us upon thy bosom; that thou wouldest bid the bright Angel faces be around us, whenever, dear Lord of Love, thou callest us away! And oh that you would act on the belief, dear brothers and sisters, that the gates can prevail no more; that the change in the close of the present state is a blessed one! It is an ennobling thought, to live convinced how uncertain is the tenure of this existence; for this it is which most will move us so to live, that the lines may fall unto us, not in the outward darkness, but in the pleasant places of light and joy. Oh live, pray that you may so live, that you may never close those doors against yourselves which have been unbarred for you; but that entrance may be abundantly ministered to you, through Mercy's wide-opened portals. Live for, pray for this; and then, when the Angels, radiant with the light of Paradise, shall come in love and pity to free you from the dust, you will be united to that selected choir whose portion it is to rest yet a little while, until the last fight shall have been fought, the last blow struck, until the last victory shall have been achieved by their brethren in the flesh. And while living in expectation of that season, when you will shake hands and part for ever with sorrow and fear, you will learn on behalf of the saints in the flesh, as well as those who rest, to discharge one sacred duty,—to pray for the Lord's return; when the departed shall be perfected, and all shall be changed. In prayer for this we should not come short: by looking for this glorious hope, the re-appearing of the great God and our Saviour, we shall best fit us for life, whether in war or peace, or amid the triumphs of the future. And what if, as our souls' gaze is fixed upon that future, Death rise like a cloud around us, we shall not fear to enter into that cloud; the Lord has been there before us; our brethren shall be there with us; no gate shall be closed; we shall still be on the Rock, on the Mount with God, where we shall hear words unspeakable; it may be, Moses and Elias, pointing as they adore, to their Lord, perhaps visible beyond, and rehearsing the power and the love of the Transfigured Jesus.

Amen. Amen.

NOTES.

INTRODUCTION.

Note 1, *page* 10.

The *shining* one, properly an adjective.

Note 2, *page* 13.

"He created them, by imparting to them of the power of his own Logos."—*Athanas. on the Incarnation of the Word.*

"What was its [human nature's] chief good? the presence of the Deity, and our conjunction with it in love."—*Basil*, ii. § 6. p. 78.

Note 3, *page* 20.

The good Angels did believe the Incarnation, when it was revealed to them as being agreeable to the notion of God which they had, which was all love, and wherein they understood the kingdom, and the power, and the glory of God to consist; and therefore they did willingly submit to adore the humanity joined in one person with the Godhead. Submit! did I say? They gloried in it with all their powers, it was their most natural service; for it was a more noble demonstration of the nature of love than ever they had known before; which being a clearer revelation of the Divinity, was proportionably an increase of happiness to them, as being more nearly reconciled or admitted to a nearer participation of the Divine goodness, the sum, the completion, the furthest of created bliss! having all their joy, their hopes, their exultation and wonders of love, their eternal security and confirmation, all their glory and delight, every thought of their capacious and enlarged understandings, all filled up, gathered together in one, in the contemplation of that stupendous infinite excess of love, the Incarnation of God! the virtue of which wrought up from earth to the heavens, to the confirmation and perpetual increase of felicity, to the blessed Angels, as we are taught from Ephes. i. 10. Col. i. 10. On the other side, the rebel Angels could not believe the Incarnation when it was revealed unto them, at least in the plain and literal sense of it, as being contrary to that notion of God which they had. Now the Incarnation being the greatest extent of love, is consequently the greatest shock and humiliation of pride that is possible to be imagined, and so most contrary to the Devil the father of pride, the greatest destruction and ruin of his principles: as it unites, gives peace and entire satisfaction to the Angels of love, so it distracts and runs contrary to all the thoughts of proud Spirits. Thus love which is happiness in the abstract, becomes a torment to those who understand it not by being seen through a false prospect, and in their madness they blaspheme that love which is their only remedy, and curse it because they have parted from it; and the more it invites them to return, the more do they fret themselves, and in spite run further from it, which still does more incapacitate them to return; and this it is that makes Hell immortal. And thus it is that the virtue of Christ's incarnation and death wrought down from earth to hell to the confirmation and perpetual increase of misery to the damned Spirits who have stood out proof against the last remedy, the strongest charm of love that is possible—the incarnation of Christ, and have separated themselves from his love, and pass away a sad eternity in the ruins of their pride irreparable; which grows more obdurate from its being overcome, and from that triumph of love in the incarnation, so far beyond all that it looked for or could believe; and which therefore being fulfilled it hates and reproaches with an impotent despair, which is the anguish of hell.—*Leslie's History of Sin and Heresy*, Works, vii. pp. 450-4.

Note 4, *page* 20.

The other Angels who had their eyes full of their own glory thought such condescension unworthy of God,—the first sin of Lucifer and his Angels consisted in a wrong notion of God (which is the great and mother heresy)—considering of him falsely in his attributes of power and sovereignty. And therefore they could not believe the Incarnation could be meant literally by God, as being unworthy his greatness, and so vast a diminution of his majesty to empty himself into the basest of the order of spirits, and therefore argued against it; not knowing that true power and sovereignty are in the conquests of love, which delights to condescend itself and advance others. But the desire to overpower others by force or violence, and debase them under our power, is so far from Almightiness that it is an impotent vice—whereas the exaltation and force of love is in humbling itself to do others good, and the higher it raises others the greater is its delight and glory; nor does it fear to raise others too high, too near itself, (which is the suspicion of pride) because its delight does increase by doing good to others, and therefore the higher others rise its delight is the greater, and when it brings others to be even, one with itself, then its joy is in perfection. To be conquered by love is to be exalted, but to be conquered by pride is to be debased; for love humbles itself to advance others, pride humbles others to advance itself; and which of these two is the most noble, is the state of the case in the two greatest instances of either that ever was or possibly can be, in heaven or on earth.—*Leslie's History of Sin and Heresy;* Works, vol. vii. pp. 446-50.

Note 5, *page* 20.

St. John xiii. 27.—Thus the Serpent and Satan are identified, according to the expositions of the earlier Scriptures furnished by the later.

Note 6, *page* 21.

An intelligent expositor of Ezekiel, while admitting that the view given here is substantially the same as that held by the Fathers from the beginning, pronounces it arbitrary, a charge from which he will have some difficulty in clearing his own view, viz. that the King of Tyre is affecting the Ideal Man as he was in Eden. For their exposition, the ancient writers could plead the very express wording of the New Testament, and before it can be rejected Mr. Fairbairn must furnish an equivalent authority for what he offers in its place.

Note 7, *page* 22.

Angelum rapere voluisse, divinitatem appetendo sibi unionem verbi quam videbat homini præparatam, scilicet ut non homo sed Angelus, nec quicumque Angelus, sed ipse, eorum princeps assumeretur a verbo Dei in unitatem personæ sicque ipse esset verus Deus.—*Estius*, § 7. p. 53, *Tom* ii.

As Korah and his company were bold to appear before the Lord, and appeal to him whether Moses or they were in the right, so both armies of Angels being persuaded of the justice of their cause, went forth to battle, and were bold, both confident of the victory, to appear and plead before the Lord, for whose honour each party did pretend to fight, (as it is still with us) which proceeded from the different notions they had of God. Satan argued the Majesty, sovereignty, and omnipotence of God, the poor, dejected, worthless condition of man; and hence how absurd and blasphemous it would be, that God should be a man subject to infirmities and death. Against whom Michael fought from the same consideration of God's omnipotence, that therefore God might incarnate himself, and the more difficult it did appear to created minds the more glory did it bring to God; that the ways were unsearchable by which God did communicate himself to his creatures, whose whole being was a participation of God, and that it was inexcusable presumption for a finite power to determine how intensely an Almighty love might bestow of itself, even to denominate what it loves to be one and the same person with itself. Satan though dazzled with the refulgence of Almighty power, yet still pursues his pride, and contests that if God should choose a creature to make one with himself it surely must be the worthiest; that the nature so joined to the Divinity must be adorable; and that it were against the justice of God to make noble Spirits serve a baser than themselves, that therefore, if any, it must be the nature of Angels that God will assume; and if an Angel, who has greater pretensions beyond Lucifer, the brightest son of the morning, the glory of God's first creation? Thus did he exalt himself in his pride, and thought his army invincible! which yet were not proof against the mighty arguments of love wielded by St. Michael, who stood victorious in his constancy in his contemplation of the vastness of the nature of love which can endure no limits, and where it gives knows no reserves, whose glory therefore is extended by the greatness of its condescensions, and therefore infinite love must find infinite condescensions to exert itself; and man being the lowest of rational beings (which only are capable of union of God) that must needs be the creature which infinite love will choose to exalt to the extremity of Almighty power, to make it even one with God, that so love, (which is God) may be *all* in *all*, may be the first and the last. And (in man) Spirit being joined in one person with a body composed of the four inferior elements, God does by this advance into a union with his own nature, the very lowest of his creatures, gross matter itself, as far as possibly it can be made capable; that as all things spring from his love, and from thence do perpetually flow, so do they in this mysterious incarnation for ever return thither again; He is *Alpha* and *Omega*, the highest and the lowest.—Such glory of love could not arise from God's advancing the highest creature, because that would not be so great a condescension; and the supreme Angel might perhaps attribute something of merit to himself, and despise all below, who might think themselves left behind or forgot by the eternal providence; who yet had the same original pretensions, being all brought out of the same mother *nothing*. But in this wonderful economy of the Incarnation, all disparity of creatures is taken away; like that of stars in the presence of the sun;—so that the glory of Almighty Love shines alone in the many members of the great body; that an angel cannot say to a man or to a woman, There is no need of you, more than the hand can despise the foot, or the eye reject the assistance of the ear: that therefore it is no dishonour for the greatest creature to serve the least, since they are all members of one body, and united in the Incarnation of God. Therefore Michael and his angels thought it not only indispensable to adore the manhood in God, but that it was the pitch of their glory, the sum of all possible bliss, to contemplate such love, such love as was unfathomable to the eternal increasing flight of abstracted and enlightened spirits. And not only this, but they rejoiced to be made ministering spirits to the meanest of Christ's members upon earth, (Heb. i. 6, 7,) and to take their name of angels or messengers from that office assigned them, even to little children,—nay further, they were content to learn of their pupils, and to be *taught of the Church the manifold wisdom of God*, (Eph. iii. 10.) But this humility of love Satan despised, and instead thereof, accused man before God, as unworthy of his union.——

* * * *

—There is a preliminary to be adjusted, that we find a reason why the Devil did not acquiesce in the judgment which God gave, since we suppose he appealed to it; as Korah and his company appealed to God against Moses and Aaron, and appeared with censers in their hands before the Lord: which cause I have made instance of as a copy of the rebellion of Lucifer, ... we know that spite and malice ..... will oppose itself out of the excess of madness and folly; of which even our present case is not a plainer instance than what happened in the matter of Korah our parallel case: for we find that the very next day after that terrible and unexampled destruction, the rest of the congregation mutinied against Moses and Aaron for that very reason, and ran themselves into the same sin, which they had but the day before frightfully bemoaned in the judgment of their brethren: for they said, *Lest the earth swallow us up also:* and yet they made that very swallowing up the argument of their rebellion, for which 14,700 died by a new plague. *Leslie's History of Sin and Heresy*, Works vii. 454-460.

Note 8, *page* 23.

Hengstenberg in loc.—It was through this act, the rejection of the Son, proposed as Messiah, that the "Lamb" was "slain from the foundation of the world," (Rev. xiii. 8.), that "the Lord of glory" was crucified by "the princes of this world," (1 Cor. ii. 6, 7.)

The Psalms cannot be understood, if they be not regarded as delineations of the conflict between the two persons, Christ and Antichrist. How much happier the ancient were above the modern Christians, in this deep insight into the import of the Psalms, may be seen by comparing with Augustine on the Ninth Psalm, the Commentary of Bishop Horne.

In the present instance, the only question between the received interpretation and that offered here, is—how much of the Psalm is to be regarded as having Heaven for its scene, and Heaven's time for its time; all expositors, with exception probably of a few of the decidedly Antimessianic class, refer some part of it to Heaven.

CHAPTER I.

Note 1, *page* 28.

South's noble Sermon on the State of Man before the Fall.

Note 2, *page* 34.

See Bishop Patrick's Note on Genesis.

Note 3, *page* 38.

—"certain Angels, ensnared by desire, fell down hither from Heaven."—Clem. Strom. 450 d. Compare also Augustine De Civitate Dei. L. xx. cap. 19.

"Were Angels utterly devoid of all bodies, then would the souls of good men in a state of separation, and without any resurrection, be rather equal to Angels than after a resurrection of their bodies; wherefore the natural meaning of these words seems to be this, (as St. Austin hath interpreted them,) that the souls of good men after the resurrection shall have "corpora Angelica," Angelical bodies,—and, "qualia sunt Angelorum corpora," such bodies as those of Angels are; wherein it is supposed that Angels also have bodies, but of a very different kind from those of ours here. Again, that of St. Jude, where he writeth thus of the devils: "the Angels which kept not their first estate, (or rather, according to the vulgar Latin, 'suum principatum,' their own principality,) but left their proper habitation, (or dwelling house,) hath he reserved in everlasting chains under darkness, unto the judgment of the great day." In which words it is first implied, that the devils were created by God pure, as well as the other Angels, but that they kept not their own principality,—that is, their lordly power and dominion over their worse and inferior part,—they having also a certain duplicity in their nature. But then, in the next place, St. Jude addeth, as the immediate result and natural consequence of these Angels sinning, that they thereby left or lost suum proprium domicilium, that is, not only their dwelling place at large, those ethereal countries and heavenly regions above, but also their proper dwelling house, or immediate mansion, to wit, their heavenly body. Forasmuch as that heavenly body, which good men expect after the resurrection is thus called by St. Paul, (2 Cor. v. 1,) "our habitation, or dwelling-house that is from heaven." The heavenly body is the proper house, or dwelling, clothing, or indument, both of angelical and human souls; and this is that which makes them fit inhabitants for the heavenly regions. This, I say, was the natural consequence of these angels sinning, their leaving, or losing their pure and heavenly body, which became thereupon forthwith obscured and incrassated; the bodies of spirits incorporate, always bearing a correspondent purity, or impurity to the different disposition of their mind or soul. But then again in the last place, that, which was thus in part the natural result of their sin, was also, by the just judgment of God converted into their punishment; for their ethereal bodies being thus changed into gross, aerial, feculent, and vaporous ones, themselves were immediately hereupon, as St. Peter in the parallel place expresseth it, "cast down into Tartarus," and here are they as it were chained and fettered by that same weight of their gross and heavy bodies, which first sunk them down thither; thus not suffering them to re-ascend up, or return back to those bright ethereal regions above.—*Cudworth's Intellect. System*, cap. v.

Note 4, *page* 38.

For a full discussion of this subject, see the Note by the very learned Mosheim, in the 5th chapter of Cudworth,

CHAPTER II.

Note 1, *page* 44.

See Sir Wm. Jones's Discourse on "Origin and Families of Nations, (Work, vol. iii.) and the article "Dispersion of Nations," in Kitto's Biblical Encyclopædia, vol. ii.

Note 2, *page* 55.

The restraining or letting power in 2 Thess. ii. 6, 7, is evidently a good power; as in Rom. i. 18, the power is evil which *holds*, (it is the same word) the truth in unrighteousness. In the latter case the good is kept back; in the former, the evil. This would appear to prove that the letting power of St. Paul is not the Roman empire, and emperor; but Christ and the Holy Ghost.

Note 3, *page* 56.

Thus Byron of Nimrod—

> The features were a giant's, and the eye
> Was still yet lighted; his long locks curled down
> On his vast bust, whence a huge quiver rose
> With shaft heads feathered from the eagle's wing
> That peept up bristling through his serpent hair.—
> *Sardanapalus,* Act iv. Sc. 1.

Note 4, *page* 61.

On the reading 666, and 616, Wetstein observes. *in loc.* neutram aberranti librario deberi existimo, quin potius utrumque numerum profectum esse a manu Joannis, minorem in prima libri editione, majorem in secunda.

Note 5, *page* 62.

Schlegel's Philosophy of History, (Bohn's Tr.) pp. 132, 133.

Note 6, *page* 84.

Hengstenberg on the Book of Daniel, pp. 103—108.

CHAPTER III.

Note 1, *page* 67.

See Appendix to De Burgh's Lectures on the Premillennial Advent.

See also Fairbairn's Ezekiel, an Exposition, pp. 44—46.

Note 2, *page* 84.

Compare Whitby's Tract, "A Parallel between the Jewish and Papal Antichrist." Also, article "Talmud," in Kitto's Encyclopædia.

CHAPTER IV.

Note 1, *page* 89.

Sir Wm. Jones was of this opinion.

Note 2, *page* 90.

See Schlegel's Philosophy of History, p. 6, note.

Note 3, *page* 91.

Schlegel's Philosophy of History, pp. 154, 155.

Note 4, *page* 91.

See Mills' Christian Advocate Lectures. p. 50, n. 8.

Note 5, *page* 91.

Professor Kidd on China, p. 140.

Note 6, *page* 92.

In the beginning was the word. That is to say, at the *creation* of all things (ἐν ἀρχῇ, as in Genesis) the *Word* existed: therefore he was before any creature; not only before Joseph and Mary, but even before any such created *Æon* as Cerinthus had talked of, whether called the *Word* or *Christ.*

And the Word was with God. Not a separate *Æon*, inferior to God, and distinct from God, (like to what Cerinthus supposed of the *Demiurgus*, the Maker or Framer of the world,) not estranged from God, but united to him, and abiding with him, while personally distinct from him.

And the Word was God. Not a mere *man*, as Cerinthus asserted of *Jesus*, nor a *creature*, as Cerinthus imagined of *Christ*, or of the *Word*, but *very God.*

The same was in the beginning with God. This is resuming what had been said before, after a kind of break, to connect it the more closely with the account of the creation, (which the Apostle was just going to mention,) and to inculcate the more strongly, against Cerinthus, that he *by whom all things were made* was no distant, inferior *Æon*, estranged from God, and unacquainted with him, but one that had been always *with* the supreme Father.

All things were made by him. By the *Word.* Not by an inferior *Demiurgus*, not by any separate *powers*, not by *angels*, (as the Cerinthians taught,) not by any creature-creator, but by the *Word* himself, very God, and one with God.

And without him was not any thing made that was made. Not the *lower* world only, but the *upper* world also; not the material and *visible* world only, but the world of *invisibles*, the celestial spirits, angels and archangels, they also were made by the same *Word;* for there was nothing made without him. "By him were all things created," &c. &c. Col. i. 19. So writes St. Paul, the best interpreter of what we have in St. John.

In him was life, and the life was the light of men. The same *Word* was *life*, the *Λόγος* and *ζωὴ* both one. There was no occasion, therefore, for subtlely distinguishing the *Word* and *life* into two *Æons*, as some did.

And the light shineth in darkness, and the darkness cometh not upon it. So I render the verse, conformable to the rendering of the same Greek verb, *καταλαμβάνω*, by our translators, in another place of this same Gospel. [xii. 35.] The Apostle, as I conceive, in this fifth verse of his first chapter, alludes to the prevailing error of the Gnostics, and of all that sort of men; who had adopted the ancient Magian notion of a *good God* and an *evil God*, the first called *Light*, and the other *Darkness:* which two they supposed to be under perpetual struggles, and *obstructed* by each other. In opposition, probably, to those Magian principles, St. John here asserts, that the *Word*, the true *light*, was much superior to any such pretended rival power. In him was no *darkness* at all: no such opposite *power* could come upon him to obstruct his purposes, or defeat his good and great designs.

He was in the world, and the world had been made by him, but the world knew him not. So I translate, for greater accuracy and perspicuity. He came unto his own and his own received him not. These two verses manifestly confront several of the Gnostic principles, viz. that the world was made by an *inferior* and *evil* God, an angel called *Demiurgus;* and that Christ came into another person's work or province, not into his *own*, when he manifested himself to the world; and that he did not so manifest himself before his incarnation.

And the Word was made flesh, became personally united with the man *Jesus;* and dwelt among us; resided constantly in the human nature so assumed. Very emphatical and pointed expressions, searching to the root of every heresy almost of that time, so far as concerned the person of Christ: for none of them would admit the *Word made flesh*, or *God made man.* Such sentiments agreed not with their vain philosophy; they deemed the thing to be *incredible*. The Cerinthians admitted that a celestial spirit descended occasionally upon Jesus; but they neither allowed that spirit to be *personally* united with Jesus, nor to be properly *divine*, as St. John teaches: so that in two respects those words of the Apostle confute their principles.

AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER, &c. Words diametrically opposite to Cerinthus's hypothesis, which made the *Logos* not the *only begotten* of the Father, but a remove further off, viz., the *Son* of the only begotten, as before observed.

AND OF HIS FULLNESS HAVE ALL WE RECEIVED, AND GRACE FOR GRACE. The expression, *of his fullness* [ἐκ τοῦ πληρώματος αὐτοῦ,] is very observable. The Gnostics in general, and the Cerinthians in particular, were wont to talk much of the πλήρωμα, or *fullness*; by which they meant a fictitious plenitude of the Deity, in which the whole race of *Æons* was supposed to subsist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the Valentinians, (and probably of the elder Gnostics also,) that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were in their esteem *carnal*, had *grace* but sparingly, or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John here asserts, that *all* Christians equally and indifferently, all believers at large, have received of the *plenitude*, or fullness of the divine *Logos*; and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace or rather, grace following in constant succession, *grace for grace*; that is, new succours coming on as quick as the former should wear off or cease, or *new* supplies for the *old* ones past and gone, without failure or intermission.

Let us now pass on to St. John's First Epistle.

Irenæus seems to say, that St. John pointed his Epistle against the same. Tertullian also intimates, that St. John directed some parts of his *Epistle* against the Ebionites. And St. Jerome insinuates, that he pointed his censure both against Cerinthus and Ebion, making them out as *antichrists* in his Epistle. If we come to examine the *Epistle* itself, we shall easily perceive, that a great part of it was leveled, not so much against Jews or Pagans, as against *false Christians*, against the *heretics* of that time, Simonians, perhaps, or Cerinthians, or Ebionites, or Nicolaitans, or all of them, according as his expressions here or there are particularly pointed. The two principal errors which he there censures were, the denial of Christ's being *come in the flesh*, and the disowning that *Jesus* was *Christ.* The *Docetæ*, (as they were afterwards called,) the followers of Simon Magus, denied *Christ's* real *humanity*, making him a mere *phantom*, *shadow*, or *apparition*, a walking ghost, as I observed above. And the Cerinthians making a distinction between *Jesus* and *Christ*, did not allow that both were one person. Against those chiefly St. John wrote his Epistle. He speaks of *antichrists* newly risen up; which could not be intended of Jews or Pagans, who had opposed the Gospel all along: and he speaks of men that had been of the Church, but had apostatized from it; "they went out from us, but they were not of us." Let us now proceed to the explication of those passages in St. John's Epistle, which relate to our purpose.

The Apostle observes, that THE WORD OF LIFE (or the *Word* in whom *was life*, John i. 4,) WAS FROM THE BEGINNING; conformable to what he says in the entrance of his Gospel, and in opposition both to Cerinthus and Ebion, who made *Jesus* a mere *man*, and who either denied any pre-existing substantial *Logos*, or, at most, supposed him to stand foremost in the rank of *creatures.* The Apostle further styles the same *Logos* ETERNAL LIFE, to intimate his *eternal* existence, in opposition to the same heretics. He adds, WHICH WAS WITH THE FATHER, parallel to what he says in his Gospel, *was with God*, and which has been explained above.

In the second chapter of the same Epistle, the Apostle describes the *anti-christian* heretics of that time as DENYING THAT JESUS IS CHRIST; which amounted to the same with DENYING THE FATHER AND THE SON; because WHOSOEVER DENIETH THE SON, THE SAME HATH NOT THE FATHER. Cerinthus denied that *Jesus* was *Christ*, dividing *Christ* from *Jesus*, as before explained; and he of consequence denied *the Son*, because he allowed not that *Jesus* was personally united with the *Word*, the eternal *Son of God*, nor that that *Logos* which he speaks of was the *only begotten* of the Father, being *Son* only of the only begotten, according to his scheme: so that he totally disowned the *divine* Sonship both of *Jesus* and *Christ*, and by such denial denied both the *Father* and *Son*.

The Apostle goes on to say, WHOSOEVER SHALL CONFESS THAT JESUS IS THE SON OF GOD, GOD DWELLETH IN HIM, AND HE IN GOD. Where again he manifestly strikes at the Cerinthian and Ebionite principles, which allowed not *Jesus* to be *the Son of God*, in any true and proper sense, such as St. John lays down in several places of his writings, but particularly in the entrance to his *Gospel*, as explained above.

In the chapter next following, the Apostle repeats the same thing as before, or uses words to the same effect: WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST, IS BORN OF GOD: and soon after adds, WHO IS HE THAT OVERCOMETH THE WORLD, BUT HE THAT BELIEVETH THAT JESUS IS THE SON OF GOD? Here lay the main stress, to believe that *Jesus*, who was truly and really man, was as truly and really the eternal *Son of God*. The Apostle, in the next verse, seems to point at the *Eocetæ*, as he had before done in the same Epistle, being equally concerned to maintain, that Christ had real *flesh*, as that he had real *Divinity*; that so the faith of the Gospel might stand upon this firm foundation, that the eternal Son of God became Son of man for the salvation of mankind. Hereupon, therefore, the Apostle, in defence of Christ's real *humanity*, says, THIS IS HE THAT CAME BY WATER AND BLOOD. What he elsewhere expresses, by his *coming in the flesh*, here he expresses more emphatically, by his *coming* in or by *water* and *blood*; alluding to what Christ shed at his *passion*, as a proof that he had then a real body, and was really *man*, not a spectre, phantom, or apparition, as some heretics pretended. It is to be noted, that the ancient *visionaries*, being ashamed, perhaps, to confess Christ crucified, contrived any wild supposition imaginable to evade it. Basilides pretended that Christ himself did not suffer, but that

Simon of Cyrene was crucified in his room. The elder *Docetæ* had not so happy a talent at inventing, but were content to say, that Christ had no *real* body, and suffered in appearance only, imposing upon the eyes of the spectators. In opposition, probably, to that kind of men, (of which there might be many in the apostolic age,) the Apostle here emphatically observes, that Christ came by *water* and *blood:* for his shedding both *water* and *blood* out of his side, at his passion, was a demonstration, that there was a *real* body then hanging upon the cross, not a *phantom*, or a *spiritual* substance. Which very argument is well urged by Irenæus and Novatian, in proof of the same thing, against the *Docetæ*. As St. John is the only Evangelist who has related that circumstance of the passion, so it is observable, how particular a stress he lays upon it; immediately subjoining, in confirmation of it, AND HE THAT SAW IT *bare record*, AND HIS RECORD IS TRUE, &c. And he confirms it further from two *prophecies* out of the Old Testament. Wherefore it is the more probable, that in his *Epistle* before, he alluded to that circumstance, and in proof of Christ's *humanity*. But St. John strengthens the argument further, by superadding the consideration of the testimony of the *Spirit*. AND THERE IS THE SPIRIT ALSO BEARING WITNESS, BECAUSE THE SPIRIT IS TRUTH *itself*, is essential truth. The Spirit residing in the Church, and working in believers by supernatural graces, bears testimony to the doctrine taught by the Apostles, and believed by the Church; particularly to the doctrine here spoken of, viz., that Christ the *Son of God* became *Son of Man* for the salvation of mankind.

The Apostle having said thus much of the testimony of the *Spirit* who is one with the *Father*, comes next to make the proper application of it, enforcing it still further, by directly calling it the *testimony of God:* IF WE RECEIVE THE WITNESS OF MEN, THE WITNESS OF GOD IS GREATER; FOR THIS IS THE WITNESS OF GOD, WHICH HE HATH TESTIFIED OF HIS SON—THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. This is the burden of the whole *Epistle*, the sum and substance of what the Apostle aims at quite through, that

God had been pleased to reconcile the world unto himself by the mediation of his own *divine* Son *made man*. This was what the *water* and the *blood* testified in part, and what the *Spirit* of God, one with God, more abundantly testifies in the whole.

The Apostle, in the close, remarkably sums up all, in these strong and chosen words: WE KNOW THAT THE SON OF GOD IS COME, AND HATH GIVEN US AN UNDERSTANDING, THAT WE MAY KNOW HIM THAT IS TRUE, AND WE ARE IN HIM THAT IS TRUE, EVEN IN HIS SON JESUS CHRIST. THIS IS THE TRUE GOD, AND ETERNAL LIFE. I need not here stand to prove, that the title of *true God*, in this text, is to be understood of Christ, because I have done it elsewhere: but I would observe further, how aptly every word is chosen to obviate the erroneous tenets of Cerinthus, and of other the like false teachers of those times. *The Son of God:* not the Son of Joseph and Mary, nor the Son of the *only begotten*, but the immediate *Son of God;* related to God as a *son* to a *father*, not as a *creature* to his Lord and Maker. He *is come*, come in the flesh, and not merely to reside for a time, or occasionally, and to fly off again, but to abide and dwell with man, clothed with humanity. We are *in him that is true*, in the true Father, by *his Son* Jesus Christ: who is the *true God;* not an inferior *power* or *angel*, (such as Cerinthus supposed the *Demiurgus* to be,) not a created *Æon*, the offspring of the *Monogenes*, or of *Silence*, as Cerinthus fondly imagined the *Logos* to be; but *true God*, one with the Father. *And eternal life*, the same that had been with the Father from the beginning, before any thing was created, consequently from all eternity.

The sum of what I have advanced under this article is, that St. John most apparently leveled a great part of his First Epistle against the Cerinthian doctrines; and that it may be strongly argued, from the evidences *external* and *internal*, that he wrote the *proeme* to his Gospel with the same or the like views. It appears further, that in his Epistle particularly, he has asserted the *necessity* of believing our Lord's *divine* Sonship, his proper *Divinity*, under pain of being excluded heaven and happiness: "Whosoever denieth the Son, the same hath not the Father." Whosoever denies Christ to be Son of God, (in St. John's sense of *Son*, a Son that was *always* with God, and is *God*,) is a *liar* and *antichrist*, denying both *the Father and the Son*. The conclusion, therefore, from all is, that the denying our blessed Lord's real *Divinity* is *heresy* and *antichristianism*, much to be abhorred by every disciple of Christ, according to the infallible decision of an inspired Apostle. Many were the evasions and subterfuges of self-opinionated men, who thought it a thing *incredible* that the *divine Word* should put on *flesh*, or *God* become *man*, and who chose rather to pass censure upon the *wisdom of Heaven*, than suspect their *own:* but sober and modest men resigned up their *faith* to *divine* revelation, as was their bounden duty to do; and among the foremost of those was our blessed Apostle. So now, besides the *reason* of *things*, taking in what the Scriptures have declared of the *truth* of our doctrine, and besides the true and natural import of the form of *baptism*, (urged above,) we have, moreover, the determination of St. John himself, for the *importance* of the doctrine of our Lord's *Divinity*, and of consequence, for the doctrine of a co-equal and co-eternal Trinity.—*Waterland's Works*, vol. iii. (Ed. Ox. 1843,) pp. 542–54.

Note 7, *page* 92.

Doubtless it was to guard the believers of the dispersed Israel against that oriental theology, amid whose doctors they lived, that St. James speaks of the Most High, as the unchanging and unsetting father of the Lights.—St. James, i. 17.

Note 8, *page* 92.

Burton thinks that the Neologic Gnosis is expressly referred to 1 Cor. v. iii. 1—7; xii. 8; xiii. 8. 2 Cor. vi. 6; viii. 7; x. 5; xi. 6. And the doctrine of Æons, Heb. 1, 2. In the repeated statements that all things were made by Christ, he sees a protest against the notions which prevailed respecting the Demiurge. Col. i. 16, 17. The Generation of Æons. Tit. iii. 9, 10. 1 Tim. iv. 7. The nature of Satan as an Æon, worshipped by Simon

Magus, 1 Cor. vi. 4; Eph. vi. 12; Col. ii. 18, 19. The apostle opposes the Gnostic notion of a pleroma, Eph. i. 22, 23; iii, 19; iv. 13, 14. Col. i. 19; ii. 9.

Note 9, *page* 93.

Mosheim's Ecclesiastical History, Cent. I. p. 11, cap. i. § iv.

Note 10, *page* 95.

Dr. Mill, in his very valuable "Christian Advocate Lectures, p. 94, and note, contrasts the Straussian theory as to the disciplining uses of the world with the like speculations of the Hindu divines. See also the article referred to in § 12.

In this manner by establishing the existence of the *ego*, we establish that of the world; and by establishing the existence of the external world, we establish that of the *ego;* consequently the world can possess reality only for an *ego*, in an *ego*, and by an *ego*. The leading proposition of the theory is this: that the *ego* is absolute activity: that all which exists out of the *ego* is produced by the *ego*, by means of *position*, *opposition*, and *limitation.—Tenneman's Manual of History of Philosophy*, (*tr. by Morell,*) *sect.* 402.

Note 11, *page* 96.

Das Nichts, Nothing—is the beginning and end of the Hegelian philosophy; and here therefore German metaphysics finds its completion. Between the two zeros or the two nothings, a magnificent field, including God, science, history, art, present themselves for contemplation and study; and all these Hegel, with amazing logical subtility, has discussed. But his philosophy, whatever in other respects it may be, begins in nothing, from which come all things, and ends in nothing, to which tend all things.

Unconsciously, however, Hegel assumed one thing, yet only one, though that one the real basis of the entire German Ontology, namely, the identity of subject and object, and consequently of being and thought. Taking it for granted that fact and idea must be coincident, he took the genesis of thought for the genesis of the universe, the process of logic for the process of God. This given, his whole system follows without an effort, and taken alone it is one of the most wonderful specimens of a gigantic and pitiless logic. Except this, however, he assumed nothing, not even consciousness, or the ordinary axioms of human thought. Literally he began with nothing. But nothing is a negation, and a negation implies the existence of something which it denies. Something and nothing are the two poles of a truth, or idea, which consists of the union or contact of the two. Neither of these exists by itself. They exist in their relation only; so that the relation in this case is the only truth.

Two contraries, such as existence and non-existence, appear to exclude each other. Hegel pronounces this notion to be false. Everything, he says, is contradictory in itself—this, in fact, is its essence; and its identity consists in the union of the two contraries. Thus Being (Seyn) in the abstract or unconditioned is nothing, that is, apart from any individual or particular thing, is the same as nothing. Existence, therefore, is identical with its negation, that is, with nothing. The two ideas involve each other. The middle term, the union or relation of the two, is conditioned existence, that is, the universe.

According to this logical process, then, nature and thought may be constructed. Subject and object do not exist as separate realities, but exist only in their identity. Their relation is the only thing conceivable. So also finite and infinite, which appear to exclude each other, are identical. Mind and matter, too, are identical, indeed they are only subject and object viewed in different aspects. The two poles unite and form the truth, which is an eternal relation. God and the universe would seem to exclude each other, but they are identical after all, and their identity is the truth.

On this ground Hegel contended that Schelling's views of the identity of subject and object is not exact. The latter assumed the reality of both sides or poles of the magnet, or the reality of two contraries; and the identity he called the point of indifference between them. Hegel decided that the positive truth or reality is found not in the two terms related, but in the relation itself. Thus he gives us an absolute idealism, or a universe of mere relations. All things therefore are not mere appearances to us, as taught by Kant, but mere appearances in themselves. Thoughts are the only realities. "The real objectivity is this: that our thoughts are not merely thoughts, but are, at the same time, the reality of things."

If there be a God, then, according to Hegel, he is only the *Absolute Thought*, or rather the Absolute Relation. So that God, or thought, comes to consciousness only in man! He finds the highest sphere in scientific thought. "It appears," says he, "that the World Spirit has finally succeeded in freeing himself from all impediments, and is able to conceive of himself as Absolute Spirit (or Intelligence, *Geist zu erfassen.*) —For he is such only so far as he knows himself to be the absolute Intelligence: and this he knows only in science, and this knowledge alone constitutes his true existence."

In the logic of Hegel, *this* and *that*, here and there, now and then, nothing and something, finite and infinite, good and bad, right and wrong, time and eternity, are the same things. These too, all are as nothing except in their identity or relation. Properly speaking, things do not exist—they are only coming into existence. They form a Trinity, Nothing, Something, and the relation between them. These, then, are one, one in the identity or relation. So that Hegel pretends to accept the Christian doctrine of the Trinity, Father, Son, and Holy Spirit. God the Father is the eternal Idea—*Idee an und für sich*, that is, the Idea as an unconditional Abstraction, which is the same as Nothing. God the Son, engendered by the Father, is the *Idee* as *Anderscyn*, that is, as a conditioned or realized object. God the Holy Spirit is the Identity of the two, that is, the absolute Relation, the negation of the Negation, and the totality of all existence. Separate from the world, then, there is, according to Hegel, no God; so also, separate from the consciousness of man, there is no Divine consciousness or personality. The Deity is only the eternal process of Thought, uniting the objective movement in nature and the subjective in reason or logic, and coming to a full realization of itself only in the universal genesis or spirit of humanity.

Thus vanishes, as a reality, the whole external world. Thus vanishes God as a self-existent personal essence, a being of intelligence and will. Thus vanish, in fact, all possible beings and things, swallowed up in the vortex of a vast, all-devouring logic. Thought only remains, or rather relation, that is to say, abstraction, and what is this in its last analysis but nothing? The world is reduced to an idea, the foundations are destroyed. God and the universe are gone!

And yet hundreds of minds in Germany, some of them of the highest order, and all of them above mediocrity, have received all this as the last revelation of human wisdom, the most perfect triumph of philosophic thought! What, then, can we say but this, that the sophists (σοφόι) of this world are caught in their own subtility? "Professing themselves wise, (σοφόι, philosophers,) they have become fools."—*From a valuable Article on Speculative Philosophy, the whole of which will amply repay perusal, in the American Bibliotheca Sacra,* (*April,* 1851,) *from the pen of the Rev. Robt. Turnbull, Hartford, Conn.*

Note 12, *page* 96.

The fundamental doctrine of the Vedas seems to be this: the various elements which constitute the Universe are only the various parts of the universal and primeval soul, the objective That, which by the very dismemberment of itself had lost its subjectivity. See Article VEDA, in the Penny Cyclopædia.

Note 13, *page* 96.

See at length Dr. Mill's Christian Advocate Lectures.

The origin of the speculative views of Christ's nature may be traced to the works of Spinoza; see Strauss, ii. p. 199. *Fichte*, (Anweisung zum seligen Leben, p. 166 ss.) makes a distinction between the absolute and the empirical point of view. From the absolute point of view the eternal word becomes at all times flesh in the same manner in which it became flesh in Christ, and manifests itself to every man who has a full and clear perception of his unity with God. Fichte, indeed, admits that the knowledge of the absolute unity of the human existence with the divine (the profoundest knowledge to which man can attain) had not existed previous to the time of Christ; but he also imagines that philosophers may not only discover those truths independently of Christianity, but also take a more comprehensive and clearer view of them than those to whom they have been transmitted by Christianity. On the one hand he professes to believe (p. 172) that all truly rational men will, to the end of time, render profound homage to this Jesus of Nazareth, and acknowledge the incomparable excellency of this highly exalted person with the greater humility the more they know themselves; though he also thinks (p. 173) that if Jesus were to return to our world, he would rest satisfied with finding Christianity established in the minds of men, without claiming adoration for himself. But on the other hand (p. 173), he maintains that it is the *metaphysical* alone, and not the *historical* which will save a man. "If any one be truly united with God, it is *altogether indifferent* in what manner he has attained unto this state, and it would be a most useless and perverse occupation to waste much time in the recollection of the manner, instead of enjoying that union itself."—*Schelling*, (Methode des akademischen Studiums, p. 175): "The highest sense for religion which expressed itself in Christian mysticism, regarded the mystery of nature, and that of *the incarnation of God*, as identical." Ibid. p. 192: "Theologians interpret the incarnation of God in Christ empirically, as if God had assumed the nature of man at a certain moment of time. But it is impossible to attach any meaning to this idea, inasmuch as God exists from eternity apart from all time. Hence the incarnation of God is an *incarnation from eternity.* The man Christ forms in his historical appearance only the crown, and therefore also the beginning of that incarnation; for beginning with him, it was so to be continued that all his followers should be members of one and the same body of which he is the head. History testifies that God has truly manifested himself *first* in Christ; for who that preceded him could pretend to have revealed the infinite in such a manner?" On the other hand, comp. p. 194-95, where he maintains that the numerous incarnations in which the Indians believe are more rational than the single incarnation of God taught by Christian missionaries, and p. 206: "Whether the writings of the New Testament are genuine or not, whether the narratives contained in them are real and unadulterated facts, and whether their contents are in accordance with the idea of Christianity, or not, cannot affect the reality of that idea, inasmuch as it does not depend on *this single phenomenon* (*i. e.* the existence of Christianity), but is universal and absolute." According to Dorner it is difficult to decide whether the historical Christ (in the system of Hegel) possesses any peculiar dignity, or whether Hegel does not believe in the unity of the Divine with the human in the person of Christ, merely as a means of comprehending it in himself? (Dorner p. 414.) The adherents of the two schools of Hegel differ in their views concerning the nature of Christ.—*Hagenbach's History of Doctrines*, vol. ii. p. 434, n. 8.

Note 14, *page* 96.

The ritual purpose of the sacraments is not merely to keep us in mind of the two natures of Christ; but also to teach us the co-ordinate importance, in Redemption, of the body and soul. How soon the followers of the Gnosis, which always embodies itself in dissent from the Catholic Church, come to overlook if not despise the body, is evidenced in the writings of the late Dr. Arnold. Thus in his work *on* (or shall we say *against*) the Church, he objects to Hooker's instancing the cure of the Blind Man at Siloam as illustrative of the baptismal efficacy of water. I cannot lay my hand on the passage in Hooker; but the objection is grounded on the observation that in this case a *bodily* effect was produced. Now in Christian baptism a bodily effect is believed to be wrought by the application of the consecrated water to the body; by which it is fitted to be, as we pray it may be, a partaker of Christ's resurrection. (1 Cor. xv. 29). Hence the article on the resurrection in the Creed is in immediate connection with baptism: "I acknowledge one baptism for the remission of sins; and I look for the *resurrection of the body*." Thus in the Eucharist: "*Our bodies are made clean* by his body, our souls washed in his blood." (Prayer before Consecration.) "If I am asked," says Dr. Arnold, referring to St. John iii. "why I do not take the word 'water' literally, according to Hooker's canon of criticism, when he says, that 'in the interpretation of Holy Scripture that sense which is nearest the letter is commonly the safest,' I am sure that such a canon, as applied to a collection of works so different as those of the Scriptures, is at once ridiculous." (*On the Church*, 80-84.) Unhappy Hooker merits nothing from the judicious Arnold but ridicule and scorn. The reverence of three centuries for the author of the Ecclesiastical polity, is an error of fame, and must be Niebuhrianized. Dr. Arnold would have consulted better for his own reputation, had he read the page he laughed over with less prejudice. He would have found a canon of criticism laid down there very different from what he imputes to Hooker:—"I hold it for a most infallible rule in expositions of Sacred Scripture, that WHERE A LITERAL CONSTRUCTION WILL STAND, the FARTHEST *from the letter is commonly* THE WORST."—Book v. ch. lix.

Note 15, *page* 96.

From the designation of the second person of the Trinity,—Word of God, the other senses of the term are derived. They range themselves into two orders.

I. Where Christ is directly and efficiently present at
1. Creation. (Gen. i.)
2. Re-creation, or Regeneration, when at the font his own words are uttered. (St. Matt. xxviii. 19. 1 St. Pet. i. 23.)
3. Renovation, at the Holy Feast, when again his own word takes effect. (St. Matt. xxvi. 26-28.)

II. Where Christ is *in*directly but yet efficiently present through his Spirit.
1. In Holy Scripture, externally presented or internally suggested.
2. In preaching or awakening.
3. In teaching or edifying.

I am not aware of any place in the Scriptures where they call themselves the "Word of God."

Note 16, *page* 97.

Hagenbach's History of Doctrines, vol. ii. 466. Swedenborg seems to have held that for the sanctified there was no more resurrection.

Note 17, *page* 98.

Schlegel's Philosophy of History, p. 150. Ed. Bohn.

Note 18, *page* 99.

Gibbon's Decline and Fall, chap. xlix. *sub init.*

Note 19, *page* 101.

If to feed on Christ mean to believe on Christ, then to eat the flesh of Christ (if the phrase has to be considered parallel) must signify to BELIEVE *in* THE FLESH *of Christ.* This is ABSURD; for the flesh and blood of Christ was not an object of faith to those who really sinned, by believing him too literally to be only a man; NOR CAN OUR BELIEF IN THEM BE THE SOURCE OF ETERNAL LIFE.—*Dr. Wiseman's Lectures*, p. 61.

Note 20, *page* 103.

Gibbon's Decline and Fall, cap. L.—commencement; a brilliant but partial narrative. And Taylor's History of Mahomedanism, chap. ii.

Note 21, *page* 104.

Gibbon's Decline and Fall, cap. L.—at close.

Note 22, *page* 105.

Gibbon, cap. L. and Taylor, p. 52.

Note 23, *page* 105.

Magna est inter viros doctos de vera SABELLII sententia dissensio. Plerique virum hunc docuisse tradunt, patrem, filium & Spiritum sanctum tria esse unius Dei nomina, ex diversitate operum & actionum divinarum nata: Deum patrem appellari, quando facit ea, quae patri propria sunt, quum procreat, provi-

det, fovet, alit, tuetur: eumdem filium dici agentem & operantem in filio ea, quae ad humani generis salutem necessaria erant; Spiritum vero sanctum, quum tanquam principium virtutis omnis & sanctimoniae spectatur: quam quidem interpretationem firmant plures veterum loci, quibus SABELLIVM tradidisse memorant, patrem ipsum poenas peccatorum humani generis sustinuisse, & idcirco cum discipulis *Patripassianorum* nomine insignitum fuisse. Fulcit, quantum potest, tam rationibus, quam testimoniis hanc Sabelliani dogmatis explicationem CHRIST. WORMIVS in *Historia Sabelliana.* Alii vero EPIPHANII potissimum auctoritate ducti, contendunt, veteres mentem SABELLII non assequutos esse; patrem, filium & Spiritum sanctum ex eius sensu non esse tres unius Dei diverso modo agentis appellationes; sed patrem ipsum ab eo Deum omnis divisionis expertem vocari, filium esse nomen divinae cuiusdam virtutis a patre ad Christum hominem demissae, ut salutis viam hominibus sine errore monstrare & miracula edere posset, Spiritum sanctum vocabulum esse alius radii sive virtutis naturae divinae mentes humanas moventis & ad Deum evehentis: Quibus positis concludunt inter NOETI sententiam, uti a nobis exposita est, & Sabellianam plurimum interesse, *Patripassianorum* nomen non convenire SABELLIO, quippe qui minime docuerit, patrem sive Deum poenas passum esse, sed, virtutem tantum quamdam ex patre progressam homini Christo auxilium tulisse atque adfuisse, quum poenas nostras subiret, denique Sabellianum dogma haud longe distare ab eo, quod Sociniani tuentur. Ego quidem diligentissime inter se collatis & ponderatis veterum locis, sensi, eos quidem errare, qui Sabellianum & Noëtianum dogma sociant, verum eos quoque quodammodo falli, qui negant. *Patripassianos* nullo modo ab antiquis Sabellianos vocari potuisse, hosque Socinianis simillimos fuisse, ad extremum, quae EPIPHANIVS refert cum illis, quae antiquiores habent, componi, litemque hanc propterea tolli posse.—*Mosheim, De Reb. Christ.* p. 689.

Revival of Sabellianism in England.—This was owing in a great measure to the latudinarianism introduced at the Revolution, which from the heretical notions of Tillotson and Burnet,

developed into the Socinianism of Hoadley. A history of the doctrinal effects of *political reformations*, and the undue exercise of State influence on the Church, is still a desideratum in theological literature.

Bishop Burnet's notion, approved by Archbishop Tillotson,—in the second of his Four Discourses on the Divinity and Death of Christ, (1694,)—that the divine nature inhabited Christ as the divine presence dwelt in the cloud, was an ominous authorization of the reviving heresy. The Word was not impersonated. In keeping with this, was his notion respecting a person of the Trinity, when at p. 96 he describes it as a complete intelligent being, different but not distinct from the other two. There are, in the words of Tillotson, three *differences* in the Deity. In other words, the three *persons* are but three *manifestations* of God; or the same person differently considered as Creator, Redeemer, and Sanctifier.—"But," in the words of Leslie, "we must ask if it was only a manifestation that was made flesh? if we are baptized into the faith and worship of a manifestation? Why but two or three manifestations of God,—are there not hundreds? Is God or the first person one of his own manifestations! Why then is he reckoned one of the three? Are these three all one and the same person? Is this then the meaning of Matt. xii. 32, that "whosoever speaketh against ONE OF THESE ONE shall be forgiven; but whosoever speaketh against *another of the same one* shall not be forgiven?"—"that we are baptized in the name of the Father, and of the Son, (who is the same person with the Father,) and of the Holy Ghost, (who is the same person with them both)? or in the name of the *Father*, and of *himself*, and of *himself!*"

The controversy respecting the import of the word *person*, countenanced by such teaching as this, and the spread of Sabellianism and Socinianism, kept pace together. Thus we find an author of the name of Clendon, a warm eulogist of Archbishop Tillotson, in a work of his, "*De Personâ*," defining the word person as any accidental thing which distinguishes one man from another. "The same one man may be several persons in those several respects; viz., as he is a wise man he may be one person, as he is a learned man he may be another, as he is a religious man, another." (p. 16.)

"And so it is also of personalities that result from dignities, offices, professions, employments, and the like. Her Majesty, the Queen of Great Britain, as she is Queen of England is one person; as she is Queen of Scotland she is another person; and as she is Queen of Ireland she is another person." (p. 17.)

"And for this I think I shall need no better authority than M. T. Cicero, whom all must allow to be a competent judge of the Latin tongue; 'tis he that thus expresseth himself, viz.,—*Exuit homo personam amici, quando induit judicis.* And again,—Sustineo unus tres personas, mei, adversarii, judicis." (p. 18.)

In this way there is no limitation to the number of persons in the divine nature.

Note 24, *page* 105.

Taylor's History of Mahomedanism, p. 53. Gibbon also, *ut supra.*

The Mahomedans believe the doctrine of the miraculous conception of our Saviour. The following imperfect translation will enable the reader to form some estimate of the respect paid by the Mussulmans to the name of Jesus:—

"When cankering care and grief's fell dart
Together agonize the heart,
Nought can a remedy afford,
O Jesus, but thy gracious word!

Though moral death the soul invade,
And every power be prostrate laid,
New strength thy potent word can give,
And bid the sinking spirit live.

If man's weak mind itself extend
God's mysteries to comprehend,
Its light by thee alone is given,
By thee its strength to soar to heaven."

Taylor's Hist. Mahomedanism, 41, 42

The Mahomedans believe that Judas was crucified in our Lord's stead; that all the Apostles and the Blessed Virgin were deceived; they believe in the reality of the Ascension, and that he will return in glory to destroy Antichrist, unite the Christian and Mahomedan creeds, and establish the true faith. They hold the immaculate conception of the blessed Virgin, and venerate all the Apostles but St. Paul. They appear like most of the Socinians, (who originally, as in the Racovian Catechism, gave divine honors to Christ, however subsequently they degenerated into humanitarian views,) to belong to the *emanative* school of Sabellius.

Note 25, *page* 105.

The old sympathy of Socinians or Unitarians, (or as Coleridge has somewhere well observed, *Unicitarians*, from *unicus*, not *unus*,) with the Church of Mahomet, remains on record in the letter addressed by them to the ambassador of Morocco. —*Leslie's Works*, vol. ii. 17.

Note 26, *page* 105.

Christian. A contradiction is only where two contradictions are predicated of the same thing, and in the same respect:—now I will grant you that it is a contradiction to say that three persons are but one person. But that three persons may be in one nature is no contradiction.

Socinian Come let us be plain. Is it not a contradiction that three men should be but one man?

Chr. By *man* here you mean *person*, in which sense it is a contradiction; but it is no contradiction to say that there may be several human persons in the same human nature.

Soc. Why? A contradiction is a contradiction wherever it is.

Chr. That is true. But that may not be a contradiction in one nature which is so in another.

Soc. I do not understand you; explain yourself.

Chr. Let me ask you a question; is it not a contradiction that a man should go two yards as soon as one?

Soc. Yes, surely; for two yards are but one yard and another yard: and I cannot go two yards till I have first gone one.

Chr. Now open your eyes, and try if you see not what is at two yards' distance from you, as soon as you see what is but one yard from you. You see a star as soon as the top of a chimney.—Thus you see what is a contradiction to legs, is none to eyes nor to thought. And the reason of this is, the different natures of these things.—Once more: is it not a contradiction that yesterday should be to-day, or, that to-day should be to-morrow? For it would imply that the same thing should be past and not past, present and not present, present and yet to come. But with God all things are present; there is no past or to come in eternity. Thus, what is a contradiction to time is none to eternity; and what is a contradiction with men is not so with God. And the reason is, as I have said, the different natures of these things.—And the Divine nature being allowed on all hands to be incomprehensible, consequently we cannot charge anything as a contradiction in it, because we find it so in our frail nature.

Soc. For that reason we ought not to apply to God those terms which are proper only to ourselves, as the word person, to say that there are three persons in the Godhead.—When we call God *Father* we mean that we have our being from him; but not in that manner as a son is begotten by his father among men.

Chr. And thus we understand the word *person:* as when Christ is called the *express image of his* (God's) *person*, we mean something of a quite different kind from the person of a man upon earth: but it is a word we must use, like the word *Father*, because we have no other word to express it by. And I cannot see but you have full as much reason to quarrel with the word *Father*, as the word *person;* they are both Scripture words;—

Soc. But is it not a contradiction that the Son should be as old as the Father, as you say of the Persons in the Trinity; for must not the cause be before the effect?

Chr. This is still measuring from one nature to another,—

that because it is a contradiction betwixt father and son among men, it is so in God. But in this I can give you a plain answer, even from created natures which are before us: for though the cause must be before the effect in nature, yet not in time; nay, never in time in all necessary effects. For where the effect is necessary to the cause, the cause cannot be without it; and therefore the effect must be as early in time as the cause. Thus light and heat are necessary effects of the Sun, therefore they must be as early in time as the Sun: and if the Sun were eternal, light and heat would be as eternal; and yet they both proceed from the Sun.—Now it is not necessary for a man to be a father, else every man must be a father. But if a man could not be a man without being a father, then he must be father as soon as he was a man; and, consequently, the son must be as old in time as the father, though in the order of nature he would come behind him, as proceeding from him, and as the effect follows the cause: therefore, though it cannot be in human nature that the son should be as old as his father, yet it may be in the Divine nature.

Soc. That is, if the production in the Divine nature be necessary.

Chr. As no doubt it is; for the first cause must be a necessary being, and there can be no accidents in him.

Soc. But God is a Spirit. Is there production or generation in Spirits?

Chr. This is still bewildering yourself with the comparison of a nature you do not understand,—but in the case you put, there is some light given to us in the contemplation of our own soul. In our soul we find there is a faculty of understanding a thing, that is, apprehending, or, as it were, seeing of it; and this resembles creation, or bringing things into being, as to us; for what we understand not, is to us as if it were not. Then, when we understand a thing, and are thus in possession of it, we find that our soul has another faculty of remembering it, that is preserving its being as to us: for without this, our understanding of anything would last no longer than the impression of a seal upon water; and when the thought was past, it would be gone for ever, and we could never recover it. By which means we could have but one thought at a time, but we could not compare thoughts and things, and infer or draw consequences from one to another, which we call reasoning. When things are thus as it were created to us by the understanding, and preserved by the memory; that we may reason and reflect upon them, then they appear either agreeable or disagreeable to us; and this is the operation of a distinct faculty of the mind which is called the will, and is the seat of happiness or misery. Now of these three faculties of the soul, the understanding may well be called the father faculty, and the memory may be said to be begotten by it; for we could not remember what we did not first know. And the will results or proceeds from both of these, for we cannot love or hate what we do not both know and remember.

Soc. But your parallel will not hold betwixt faculties and persons.

Chr. I pretend not to prove anything by parallels, they are but illustrations; nor do I think there can be any exact parallel betwixt God and any creature.

Soc. But why do you not say three faculties instead of three persons in God? and then we should not so much quarrel with you.

Chr. Because we must not alter the phrase of Scripture, which calls Christ *the express image of his* (Father's) *person*, the image of his subsistence or personality.

Soc. How come you to make but three faculties in the soul? you may make three hundred if you will.

Chr. The faculties are the powers of the soul itself, and of perpetual necessity to its constitution; so that without these the soul would not be a soul: therefore they are always in the soul. Not so of the passions.—

—But pray let me ask you what notion have you of any Spirit, of an Angel? Can you apprehend an Angel without an understanding, a memory, and a will? We have no nearer an idea of God than an omnipotent mind, and whose thoughts are omnipotent; therefore God must be these three, and these three are God. Our notion of his attributes are the acts of these three. And since there is no accident in God, but everything that is in him must be of his essence; consequently these three are of the essence of God. So that instead of this being a contradiction, it would rather be a contradiction if it were not so.—If it be not a revelation, it must be an invention of some or other; but if it be a contradiction, it could not be an invention. For who could invent a contradiction? or if he could, who would do it with a design to have it pass upon the world, and to be received among mankind?

—There is another communication beyond the communication of thoughts by words, and that is to communicate one's self, our whole nature full and entire. Since, therefore, the communication of one's nature is a perfection, it is of necessity that God must have it. Besides, the former argument includes this; for God could not communicate his thoughts, without communicating also his nature; that is, he could not communicate all his thoughts except to what was capable to receive them: and nothing but infinite can contain infinite: and it being natural to goodness to delight in communicating itself, consequently God must be deprived of the plenitude of this perfection, if there were not a person capable of receiving all his goodness; and thus, unless there were different persons in God, there would be a contradiction to all his attributes. There would be infinite power without power to exert itself infinitely.—

Soc. But if the Divine nature should repeat this production of persons, then you might have as many persons in the Divine nature as in the human, and consequently as many Gods as men.

Chr. Your conception is gross. For first, three persons in the Divine nature do not make three Gods, more than three faculties make three souls. But secondly, there cannot be another production in the Divine nature more than there can be another Divine nature. For the three persons are of the essence of the Divine nature as the three faculties are of the soul, therefore unchangeable and unalterable. And as to the arguments I have proceeded upon, of infinite communication from one to another, if it be infinite it can be no more, and to infinite production nothing can be added. God's unity is the most perfect of all unity. But in every unity there is an union of something, and that must be of divers things, for there is no union of one. We say not that one soul is multiplied or divided amongst its three faculties, or that it is compounded of them. These powers of the soul bear a nearer resemblance to the Persons of God, which are essential to the Godhead, without which it could not act,—yet these persons are not parts of God, nor is he compounded of them, or either multiplied or divided amongst them; but the whole Deity, flowing perpetually in its full infinity from one Person to another, is in the eternal enjoyment of its own beatitude blessed for ever in itself.——

Leslie's Works,—Dialogues with a Socinian.

CHAPTER V.

Note 1, *page* 125.

How utterly uncertain are the facts, and the alleged dates of the supposed facts connected with the grant of the title of "Universal Bishop," said to have been made by the Emperor Phocas to Boniface III., and which form the sole basis of the Antichristo-popish theory of interpretation, may be seen in Hallam.—*History of Europe, Middle Ages*, vol. 2, p. 230, cap. vii. n. †

Note 2, *page* 130.

"The very sight (mentally of Christ) has acted otherwise on the mind of a weak sister; and the very keenness of her faith, and *wild desire* of approaching the object of her faith, has led her to *fancy* or to FEIGN that she has received that singular favor vouchsafed only to a few elect souls; and she points to God's wounds as imprinted on her hands, and feet, and side, though she herself has been instrumental in their formation."—*Newman's Lect. on Difficulties felt by Anglicans*, L. ix.

Note 3, *page* 130.

See the reading restored in Tischendorf on St. Matt. xxvii. 17.

Note 4, *page* 133.

Duo cornua episcopalis dignitatis, puta mitræ sive infulæ (hæc enim est bicornis) insigne sunt. Videtur ergo quod hic pseudo-propheta erit episcopus quispiam apostata et simulator religionis.—*Acosta De temp. Noviss.* L. ii. c. 17. (The author was a Papist)

Sexta et ultima nota falsi Prophetæ sub N. T. est imminutio gloriæ Jesu Christi, quæ fit per abnegationem divinitatis ejus, per substitutionem novæ humanitatis, et per associationem alterius Mediatoris, Regis, Pontificis, Doctorisque falli et fallere nescii.—*Gutleri System Theolog. Proph.* cap. 3. p. 41—51, *quoted in Bp. Van Mildert's Boyle Lectures*, vol. ii. App. p. 546.

Note 5, *page* 134.

The false Church, or the second beast, will give, not life, but breath, to the image of its God. (Rev. xiii. 15.) The Church of Rome has done everything but this for its favorite idols.

Note 6, *page* 135.

Mahomet and Cromwell were each welcomed as Messiah by the Jews.—That people obtained very great favors from Napoleon.

FIRST HOMILY.

Note 1, *page* 154.

Things non-essential become *essential* when they are made the plea for fresh or continued separation. Nothing of itself could be a more indifferent matter than the subject discussed by the Apostle (1 Cor. xi. 5, *cf.* Rom. xvi. 17,) where a refusal to obey the Apostle's directions would have caused, in the first place, a schism, and subsequently, it may be, much immorality. Thus the refusal to approve the few decent usages of the Anglican Clergy, has caused separation from the Church; and on the loss of Creeds and Liturgy, there has followed close a wide diffusion of profanity and blasphemy. It is not correct, therefore, to say, that the separatists and the Church agree in essentials; because, from the very nature of the case, it is impossible to determine what essentials are. And it is obvious, that if matters indifferent are the only excuses for separation, the greater the guilt of division. If it be asserted that all essentials are summed up in the doctrine of the Trinity, and the recognition of the Holy Scriptures as the alone standards of doctrine,—with regard to the former, the Church does not know what dissenting bodies hold it with her; it is a question whether dissenting bodies themselves know whether they hold it or not; they make no public or stated profession of it; and they abominate the formularies in which it is contained. If the followers of Wesley accept the traditions of their second great master, Dr. Adam Clarke, they are Arians; if the followers of Knox and Calvin have developed in Scotland as in Ireland, England, and Geneva, they are maintainers, in a great part, of the Socinian blasphemy. As to the Holy Scriptures, the differences are too great as to the interpretation of them, and the recognition of their inspiration, to permit of their being mentioned as a neutral ground.

Note 2, *page* 156.

Should a sincere Independent object to his communion that there is no authority for admitting women to the Eucharist, no *command* in Scripture to baptize them, it would be not only his privilege, but his duty, according to the principles of dissent, to found a new Church, where these unscriptural customs would have no existence. For, plainly, with regard to the latter point, the circumstance, which has no parallel, Acts xvi. 15, is, if not an interpolation, a mis-reading; πας, all, should be read for και, (See Tischendorf's Ed. *in loco*,)—"when all her house," *i. e.* her male slaves and dependants "were baptized." As unmarried women are nowhere else alluded to as baptized, why here? The women (Acts viii. 12,) were *wives.*

It is in this manner texts are evaded by dissenters. Thus Dr. Davidson in his critical work on the New Testament, pronounces the words "*and baptized*," (St. Mark xvi. 16.) *very suspicious;* they seem, he says, to be taken from St. Matt. xxviii. 19; "but the insertion of the clause in this place, in its present form, is not warranted by any other passage of the New Testament. It reminds us of the post-apostolic period, when a greater efficacy was attributed to baptism than it was intended to have."

Note 3, *page* 158.

It was a remark made more than a hundred years ago, that the word HIEREUS, or *sacred person*, is never applied in the New Testament to the Christian Minister. Nowadays, as there is nothing new under the sun, if mention is made, in words approved by Baxter, of the Christian Priesthood, one is like to be told that there is no such thing, because the word HIEREUS is never applied to the Apostles. That the Church applies the word to the second order of Ministers is plain, from both the Prayer Book at large, and the Articles. (See title of XXXII. Art. De Conjugio *Sacerdotum.*) Good reason can be given why the term is not applied to Christ by the Evangelists, or St. Paul when writing in his own name, or, subsequently, by the inspired writers to themselves and their fellow-laborers. The Jewish Priesthood still existed, and the express term HIEREUS was sparingly employed even of Christ, because the use of it would only have embittered Jewish prejudices. The same remark holds true of the *Lord's Day*, not so named in earlier writings than St. John's. The objection, however, will prove too much. Is not God the Holy Ghost, God, and God the Son, God-Man? though neither are ever expressly named so in the Scriptures, the thing is asserted perpetually of both. Thus, though the very word Priest is not used, the whole sacrificial vocabulary is exhausted in the description of the functions of the Christian Ministry. The "*Do This*," in the Sacramental institution, is as close a representation of "*Offer this sacrifice*," as the language it was spoken in could furnish. It may be objected, indeed, that the sacrifice is but a commemoration of a sacrifice; but even so of the reality of the offering there can be no doubt. It is the same as the offering of Melchisedek; and if he never offered aught else than bread and wine, he would be nevertheless a "Priest of the Most High God." If there were no such offering at all, the Christian Minister would nevertheless be a Priest, like his Lord and Master, who is now our High Priest; and who, notwithstanding, only presents prayers and the memorials of his agony to the Father. "Consider the *Apostle* and High Priest of our profession," says St. Paul. (Heb. iii. 1.) The higher term—"Apostle"—employed here is freely conceded to the Minister of Christ now; yet the inferior, but more essential, is denied. But the fact is, that so long as there are Ministers to direct the prayers and praises of Christians, and administer the Sacraments, so long will there be in reality Priests; for the word imports no more. If, however, the New Testament is so reserved as to the term Priest, not so the Old. Is. lxvi. 24, contains a promise how the Lord would take of the Gentiles for PRIESTS and Levites. And again, (Mal. i. ii.) where the Prophet has generally been understood to refer in the *peace offering* to the oblation of the bread and wine in the Eucharist; a twofold oblation, before consecration as a gift to God; after, as the memorial showing forth the death of Christ. The same coyness as to the use of the word Priest, exists as to the word Altar. Persons stickle to use the term, and insist on the phrase, *holy table;* as if thus they evaded acknowledging a bloody sacrifice. But the altar of the temple is so named frequently in the Bible, (Ezek. xli. 22, xliv. 16. Mal. i. 7, 12); so that nothing is gained as to truth by the phrase adopted. Then, as well as now, when the Priest sacrificed, all the congregation were said to do the same; or rather, the latter alone killed the victim, *the slaying not of necessity attaching to the Priestly office.*

Scripture gives us the definition of a Priest, "one taken from among men," and "ordained for men in things pertaining to God." Such is the Christian Priest. "A sacrifice is a religious action"—(so Hickes defines it, Treatises, vol. ii. 167,)—"(or operation) of a Priest, ordinary or extraordinary, by which a gift brought is solemnly offered according to the rites and observances of any religion, in, before, at, or upon any place, unto any God, to honor and worship him, and thereby acknowledge him to be God and Lord." (See also Mede's "Christian Sacrifice.")

Such are the prayers, praises, alms, offerings, and the Holy Eucharist, as administered by the Christian Priesthood, to whom, as stewards of the mysteries, such ministration is restricted. I have dwelt the longer upon this point, because from some experience of the Irish Papists, I have observed that their reverence for their Ministry, (and it may be also their belief in transubstantiation,) is bound up very much with their unquestioned monopoly of that term which the Scriptures and the usage of the Church has appropriated to the Ministers of God.

Note 4, *page* 159.

Nothing can be plainer than that the English Church regards those only as Ministers who have episcopal ordination. An endeavor to conciliate dissenters has been made, by disavowing this. Were this disavowal founded on truth, the dissenters would not be conciliated. What they dislike, is not so much this or that doctrine, but the *moral* position of the Church; and they justly regard with suspicion and distrust those who profess a sympathy which never has been and never can be reduced to practice.

I have heard it gravely urged, that the question of Infant Baptism has been also left open, because an office for adults is to be found in the Prayer Book. Now if this question is in reality determined, how much more the other?

But do the British Churches leave the question of Orders open? If they do, they are the guiltiest communions in

Christendom, for opposing in a matter indifferent the insurmountable impediments which they do oppose to communion with separatists. I shall briefly review the statements of the Church on this subject, in her Prayer Book and Articles; premising only this—

1. So far as separatists in the appointment of their ministers comply with the teaching of the Bible, and the usage of the Apostles, so far must these be recognized as *not laymen.* I refer to the appointment of the people, in conformity with Acts vi. 3. They require no other ordination. What the *uncanonical* Books are to the Bible, they are to the apostolic ministry; for the most part consentient with that which is appointed, often replete with wisdom and piety, but still *apocryphal* and unauthorized.

2. But this granted, it is unreasonable to suppose that great names can justify what is in all other respects a false position. The piety, the zealous devotion, perhaps the learning, of Chalmers, Hall, and Clarke, (the disciple of that incomparable genius and illustrious man, John Wesley,) or, to name a very different character, equal in some, superior in other gifts—Schleiermacher,—could not supply what was wanting to their commissions; surely no more than the genius of Newton could compensate for his heresy. The former were no more Presbyters of the Church, than the latter, as superior perhaps to them all in simplicity and pious intention of mind as he was in every other gift, was a believer in the Catholic Faith.

The Preface to the Ordinal says—

"It is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons."

The Church of Christ, therefore, (not any branch of it,) has ever regarded this threefold ministry as of Divine Apostolical and so perpetual authority: understanding those texts in an Episcopal sense, which separatists otherwise expound. What *the Church* is, which thus holds, the XIXth Article defines. "The congregation of the faithful, [*i. e.* those professing the

Christian religion,] in the which the pure word of God is preached, and the Sacraments be duly administered according to Christ's ordinance, *in all those things that of necessity are requisite for the same.*"

Among these things "of necessity requisite," must be mentioned a *lawful* (*i. e.* OF DIVINE LAW) *ministry.* For as (Art. XX.) "it is not *lawful* for the Church, [Catholic, as before,] to ordain anything that is contrary to God's word written," so "it is *not lawful* (Art. XXIII.) for any man to *take upon him* (Heb. v. 4,) the office of public teaching, or ministering the Sacraments *in the congregation*, before he be *lawfully called and sent*," (*i. e.* as the divine law appoints,) and this he will be when chosen and called to the work by *men* (no merely internal suggestion is sufficient,) who have public authority given unto them IN (not *by*) the congregation, *to call and send* ministers into the Lord's vineyard."

The particluar form in which those orders (which are alone *lawful*, that is, Scriptural, Apostolic, and Divine,) are conveyed in the British Churches, in cases where there has not been a previous Episcopal ordination, forms the subject of the XXXII. Art. and the concluding clause of the first paragraph in the preface to the Ordinal.

With regard to the question of the Apostolical succession, (the difficulties in which are like those which attach to the Scriptures themselves,) it may be said that all bodies of Christians maintain an Apostolical succession in some sense; as indeed reason would lead them to do. The popular notion is a *succession of doctrine*, which, in one meaning of the phrase, is a lamentable truth among its professors. Another theory is, that without the interlinking, through orders, of one spiritual generation with another, there have always been Bishops, Priests, and Deacons. Strange that this should be termed a succession at all. Whatever difficulties respecting proofs may attach to the doctrine properly so called, they exist with equal force against this theory. It is not correct to represent any minister's pedigree as running in a single episcopal chain from the Apostles. It is not too much to say, that tens of hundred different lines, "inveterately convolved" and "intertwined," secure to us our spiritual lineage. There is some lack of conscientiousness, therefore, in the objections—"if one link be lost,"—or, that no proof can be given. The very *bias* of the middle ages, admitted on all hands as tending to preserve and uphold forms and ceremonies, would of itself induce belief, that in a matter of so admittedly great importance, all would be duly done.

This should always be borne in mind, that the truth of the Apostolical succession rests on the highest moral evidence; that as the channel of the Divine life, the integrity of the ministerial line is an essential part of the greatest fact in all history; that the failure of links is an assumption warranted by *not a single example;* and directly contravening all historical testimony. If there be no *transmitted* authority, Christ's promise has failed, (St. Matt. xxviii. 20,) and his servants have no authority whatever. It is this authority by which the missionary claims to speak to the conscience of man, which is struck at when the doctrine now considered is denied. That authority, whether named sacerdotalism, priestcraft, or eldercraft, dissenting teachers affect as zealously, and are as much interested in maintaining (and do in fact maintain as fully) as the pastors of the Church. The lofty claims of the ministry are not asserted with more acrimonious vigor—something of this sort is ever imputed—by the Catholic priesthood, than prevails in the tabernacles of Muggleton, Knox, Wesley, Robinson, or Smith; the last two the founders respectively of Independentism and Mormonism; of which the former has done for the Church, what the latter has done for the Church's type, the marriage contract. Indeed, it will be found, on examination, that the less the authority, the more absolute the rule.

—— I will endeavor to remove certain popular objections, irrespective of Scriptural or ecclesiastical testimony, which not only avail to prejudge the question, and to prevent men from making an impartial examination of the grounds on which it rests, but also have a still more fatal effect, in that they incline men, if perchance they do enter into the examination, to do violence to the conviction of their own minds, and to set aside the impression conveyed by the testimony, under the idea that there must be something essentially wrong in the Episcopal scheme itself.

§ 1. *Objection* I. The Episcopal scheme is uncharitable, for it condemns all others.

Answer. As charity aims, or should aim, at the welfare of mankind, and as the welfare of men is inseparably involved in their reception of and adherence to the truth, it follows that that which is most true, must be most charitable. The only question, then, is, whether the Episcopal scheme is *true;* if so, charity requires that we should teach it, and forbids our keeping it back.

§ 2. *Objection* II. But it is exclusive, therefore it must be untrue.

Answer. 1. As truth is one and not manifold, the exclusiveness of the scheme is, at first sight, an argument in favor of its being true.

Answer 2. As the Christian religion, of which Episcopacy professes to be a tenet, is itself exclusive, "I am God, and there is *none else;*" "no man cometh unto the Father *but by me;*" "neither is there salvation *in any other;*" "there is *none other* name under heaven given among men whereby we must be saved;"—the exclusiveness of Episcopacy makes in favor of its being a genuine Christian doctrine; and as there is to Christians not only "one (only) Lord, and one (only) God," but also "one (only) Faith, and one (only) Baptism," the exclusiveness of that which professes to be an article of this one Faith, and to be the authority for that one Baptism, affords a *primâ facie* probability of its being a genuine article of that one Faith, and the true authority for that one Baptism.

It is, I believe, chiefly, if not wholly, on account of the exclusiveness of the doctrine that we who maintain it are exposed to hatred and reviling; and if we may judge from the language of our revilers, shall have to endure persecution, if it shall be in their power to inflict it. If we would be content to teach

Episcopacy as one among many schemes equally true or equally doubtful, it should seem, from their latest writings, that we should not be disturbed: but because we teach it, as the Scriptures and the Church have delivered it to us, exclusively, therefore the world hateth us. Just so, if the early Christians could have been content to profess their religion, as one of the six hundred tolerated by heathen Rome, and had been liberal enough, according to the modern abuse of the term, to regard all religion as pretty much alike, they would have no need to endure the cross, the stake, or the teeth of wild beasts: but because they taught their religion, as the Scriptures and the Church had delivered it to them, exclusively, therefore the world hated them. While, therefore, the charge of exclusiveness is an argument in our favor against whom it is brought, seeing that we bear it in common with the primitive martyrs; it is an argument against those who bring it, seeing that they do so, in common with the very heathen.

Objection 3. But you hold it in common with the Papists, therefore it must be Popish and unchristian.

Answer 1. This is an old devise of the Papists, to weaken the hands of the defenders of the Church of England, the great bulwark of Protestantism, by contriving to raise up imputations of Popery against them, that by thus confounding in men's minds the distinctions between Catholic and *Roman* Catholic, they may beguile them to the latter, under pretence of the former: or may lead them through aversion to the latter, to cast off some portions of the former, and so render themselves open to reproof; or, at any rate, may weaken and divide the Catholic opposers of Popery, by infusing among them doubts, and suspicions, and jealousies. One main instrument made use of by the Papists, in former days, for this purpose, was the dissenting pulpits. In the 16th Century, one *Cummin*, a friar, contrived to be taken into the Puritans' pulpits, where, as he stated at the councils, "I preached against set forms of prayer, and *I called English prayers English mass*, and have persuaded several to pray spiritually and extempore; and this hath so taken with the people, that the Church of England is become as odious to that sort of people whom I instructed, as the mass is to the Church of England, and this will be a stumbling block to that Church as long as it is a Church." For this the Pope commended him, and gave him a reward of 2000 ducats for his good service. Are there not many of the present day, of whom, if they were to apply to the Pope for a reward on the same score, all the world could witness that they have well deserved it at his hands? Surely our opponents have some reason to feel misgiving, when they find themselves thus treading in the footsteps, of the heathen revilers of Christianity, and of the Popish hireling underminers of the bulwark of Protestantism.

Answer 2. The question is not, whether the doctrine be held by Papists, but whether it be Scriptural. If it be Scriptural, of which I hope to afford reasonable proof, then either we must be content to hold it, as we do many other things, *e. g.* the Creed, the Lord's Prayer, the Ten Commandments, in common with the Papists, or we must be content to acknowledge the Popish religion to be, in this respect, more Scriptural than our own. This, I, for one, am not prepared to do; and therefore believing the doctrine of the Apostolic succession to be Catholic and Scriptural, will never so far betray the cause of truth, as to consent to surrender it to the sole use of the erroneous Papists.

Objection 4. But it is not merely Popish, it is Judaical, and therefore must be unchristian.

Answer. As our Lord instituted the Sacrament of Holy Baptism in a Jewish rite, namely, in the washing wherewith the Jews admitted proselytes; and instituted the Sacrament of the Holy Eucharist or Lord's Supper in a Jewish rite, namely, in the Mincha, or bread and drink offering; in each case exalting a carnal ordinance into a means of spiritual gift or grace: it is rather an argument in favor of our doctrine than otherwise, that it finds for the Christian Ministry, the dispensers of these sacraments, a prototype in the Jewish dispensation like that which we find for the sacraments themselves. Accordingly, St. Clement of Rome, and St. Jerome (whom especially I cite, because especially appealed to by our opponents) both concur in speaking of the orders of Christian Ministry under the very terms, (High Priests, Priests, and Levites,) which obtained under the Mosaic dispensation. And with this agree the sayings of the Apostles. "Ye are a royal Priesthood," said St. Peter, addressing the Christian Churches in the very language which Moses had used toward the Israelites. Compare 1 Pet. ii. 9, with Exodus xix. 6. "Christ hath made us Kings and Priests unto God and his Father," saith St. John. "The Priesthood is changed," saith St. Paul, not destroyed. But if there be a Priesthood upon earth, as all these bear witness that there is, and as the Prophets had foretold there should be, in the Christian Church, then what is there to hinder distinction of orders in the priesthood?

§ 5. *Objection* 5. But are not these sayings of our Lord, "Be not ye called Rabbi; for *one* is your *Master*, even Christ; and *all ye* are *brethren;* and call no man your father upon earth, for one is your Father which is in Heaven. Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant." "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you let him be your minister: and whosoever will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Are not these sayings directly subversive of all claims on the part of the Christian ministry, to authority and degree?

Answer 1. The best comment on the texts will be furnished by the lives of those to whom they were addressed, even the Apostles of Christ. If we find them exercising the authority of fathers and rulers over the Christian flock, as the Epistles of St. John, St. Peter, and St. Jude (who were of those immediately addressed), and the Epistles of St. Paul (who was afterwards admitted to the same office), distinctly show, then one of two things must follow, namely either, that all these were Judaizers and Antichrists; which terms the irreverence of the of the present age has not, as yet I think, applied to the Apostles themselves, though it has freely done so to their companions and commended disciples, St. Clement and Ignatius: or else, that the texts do not really furnish the objection supposed by those who urge them: which will, probably, be the more readily admitted, when it is considered, that *immediately after* uttering these words of reproof to the Apostles, our Lord added, "I appoint unto you a kingdom, as my Father hath appointed unto me."

Answer 2. The very words of the texts refute the objections which our opponents ground upon them; for they unite in showing that the only way authorized by Christ to dignity and exaltation in His Church, is by discharging the offices of the *ministry*, and thus *serving* the Christian people. "Whosoever will be great among you, let him be your *minister;* and whosoever will be chief among you, let him be your *servant.*" Nor is it possible to see how men can be more truly the servants of others, than the Christian ministers are of the people committed to their charge; seeing that they are bound to wait upon them, and minister to their wants, whether they be high or low, rich or poor; not only when they assemble as guests in the courts of their Master's house, but also at their own houses. They are the servants of those with whom the greater part of our revilers would think it scorn to come in contact. The poorest beggars, the foulest sinners, in the most noisome dwellings, and under the most loathsome diseases, may command the attendance of the ministers of the Church, who are under a vow to afford it; and count it a privilege and a happiness to do so, if they may hope to save a soul from death. But they who are thus ordained to minister to the wants of Christ's household are said by Him to be rulers over it. "Who then is that faithful and wise servant, whom the Lord hath made *ruler* over his household, to give them meat in due season."

Objection 6. But the doctrine was unknown to, or unnoticed by, our Protestant Fathers [*i. e.* the Divines who in the sixteenth century opposed the Church of Rome], and therefore we Protestants need not concern ourselves about it.

Answer 1. The Divines of the sixteenth century were neither the founders of the Christian Church, nor the writers of the Sacred Scriptures; and therefore, neither the Scriptures nor the Church are to be tried by them, but they and their doctrine are to be tried by the testimony of the Scriptures, and by the voice of the Church. To these they appealed; by these in their lifetimes they claimed to be tried. If, therefore, it could be shown, that in any instances, through defective information, or through the provocation occasioned by the *Papal abuses* of true doctrine, or through any other cause, they omitted any point of doctrine which can be clearly shown to be Scriptural and Catholic; we have the sanction of their solemn and reiterated appeals for making good their unintentional defects; and must be convinced that men would be acting most contrary to their intention, if, on the plea of personal regard to them, they should assist in either breaking off, or preventing the restoration of, any particle of Scriptural, Catholic, and Christian truth.

Answer 2. Nothing can be more contrary to the truth, as far as the Church of England is concerned, than the allegation which forms the ground of this objection, namely, that our Protestant fathers, in the sixteenth century, were either ignorant or unmindful of this doctrine, as the following document will show. In 1536, Henry VIII. we have the following statement signed by Cranmer, Latimer, and Shaxton, and some other of the Reforming divines, in common with Stokesly, Tonstall, Sampson, and others, who in many things adhered to the Papal errors. "*Christ and his Apostles did institute and ordain in the New Testament certain ministers or officers, which should bear spiritual power, authority, and commission under Christ*, to preach and teach the word of God unto His people; to dispense and administer the Sacraments of God unto them, and by the same to confer and give the grace of the Holy Ghost; to consecrate the blessed body of Christ in the Sacrament of the altar; to loose and absoil from sin all persons which be duly penitent and sorry for the same; to bind and excommunicate such as be guilty in manifest crimes and sins, and will not amend their defaults; *to order and consecrate others in the* *same room, order, and office, whereunto they be called and admitted themselves*...... This office, this power and authority, was committed and given by Christ and his Apostles, unto certain persons only, that is to say, unto Priests or Bishops, whom they did elect, call, and admit thereunto by their prayer and imposition of their hands........... The invisible gift or grace conferred in this Sacrament is nothing else but the power, office, and authority before-mentioned; the visible and outward sign is the prayer and *imposition of the Bishop's hands*, upon the person which receiveth the said gift of grace. And to the intent the Church of Christ should never be destituted of such ministers, as should have and execute the said power of the keys; *it was also ordained and commanded by the Apostles, that the same Sacrament* [of orders] *should be applied and* MINISTERED BY THE BISHOP from time to time, and unto such other persons as had the qualities, which the Apostles very diligently describe, as it appeareth in the first Epistle of St. Paul to Timothy, and his Epistle to Titus."

In 1548, Edw. VI., we find the following statement put forth by the authority of Cranmer, in a sermon on the Power of the Keys. "*The ministration of God's word*, which our Lord Jesus Christ himself at first did institute, *was derived from the Apostles unto others after them, by imposition of hands, and giving the Holy Ghost, from the Apostles' time to our days.* And this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made Bishops and Priests, and this shall continue in the Church *even to the world's end.*"

Lastly, in 1558–9, Elizabeth, we find the following eminent Divines, SCORY, Bishop of Chichester; GRINDAL, afterwards Archbishop of Canterbury; COX, afterwards Bishop of Ely; ELMER, afterwards Bishop of London; GUEST, afterwards Bishop Rochester; JEWELL, afterwards Bishop of Salisbury; and HORN, afterwards Bishop of Winchester, who was the mouth-piece of the party, *Divines selected to conduct the Protestant Controversy*, maintaining, in the Council Chamber at a conference with the Papists, this assertion, "THE APOSTLES' AUTHORITY *is derived upon after ages, and conveyed to* THE BISHOPS THEIR SUCCESSORS."

§ 7. *Objection* 7. Though the principle be admitted, yet there is "no sufficient historic evidence of a personal succession of valid Episcopal ordinations."

Answer 1. If nothing will satisfy men but actual demonstration, I yield at once: neither this nor any succession in the whole world, can be actually demonstrated. But if probable evidence, such as can be adduced in behalf of no other succession, may be deemed sufficient for all who are willing to walk by faith and not by sight, such evidence I will venture to present. If it be a moral impossibility that any man, who had not been duly consecrated, could be accounted a Bishop of the Church of England at the present time, then the *onus* rests upon the objectors to say how that, which is morally impossible now, could have been morally possible at any other period; seeing that the same rules which regulate this matter have ever obtained in the Church; rules recognizing the *Bishops only* as vested with power to ordain; and seeing that no one point of ecclesiastical regulation was more jealously guarded than this. The rule of the Church of the first three centuries we have before seen—"Let a Bishop be ordained by two or three other Bishops," a rule so universally received, that we find it repeated not only in general councils, as at Nice, "A Bishop ought to be constituted by all the Bishops of the province, but if this be not practicable by reason of urgent necessity, three must by all means meet together, and with the consent of those that are absent, let them perform the ordination;" but repeated in the provincial regulations of every Church, the British, the Gallican, the Spanish, the Roman, the Carthaginian, the Alexandrian, the Antiochian and the rest. And when, by any pressing necessity, it fell that a Bishop was consecrated by less than three Bishops, the discussions to which it gave rise sufficiently show how keenly alive the Church has in all ages been to this point; and therefore how morally impossible it is that in any age a man could have been received and allowed as a Bishop, who had not been ordained by Bishops. So that though it may be a matter of curiosity for a man to trace up the lists of Archbishops of Canterbury, or Bishops of any other see, and thence, upwards, the lists of the Bishops of Rome, or of Arles, of Lyons, or of any other Church, concerned in conferring orders on any of our Bishops, it is only of moment so far, namely, as proving that these were always Episcopal Churches, and therefore that it was *morally impossible* that any man should be accounted a Bishop by them, if he were not ordained by Bishops. And therefore whether, for instance, Clement was the first, or the second, or the third Bishop of Rome, is perfectly irrelevant; the very discussion sufficiently testifying that during all that time Rome was governed by *Bishops.* If the objectors can show reason for supposing that at any given time, any of the Churches through which we trace our orders, was governed by those who had not received Episcopal orders, the objection will be worthy of attention. But as long as this cannot be done, the objection is crushed by the weight of the moral impossibility which is opposed to it.

Answer 2. Strong as the evidence in favor of the succession having been preserved is thus shown to be, when viewed *absolutely*, its strength will appear immensely increased, when viewed *in comparison* with that upon the force of which men are content to admit any other succession. Take, for instance, the succession of the Aaronic Priesthood, which was transmitted by carnal descent; on what, and on *what only*, did the truth of that succession depend? simply, in each descent, upon the single word of a woman, as to a point of which no human being besides herself could have any certain knowledge. The Aaronic Priesthood was propagated in *secret;* depending in every step upon the fidelity of a *single witness*, a woman, the case admitting of no other certain evidence. The Christian Priesthood is propagated in *public*, transacted by *many persons*, in the presence of *many witnesses.* Yet the former is received without exception, the latter is excepted against. What is this but the spirit of wilful scepticism?

Objection 8. But many of the individuals, through whom you must trace the commission, were men of corrupt life and conversation, and even unsound in doctrine; a commission traced through such persons must, surely, be worthless.

Answer. Is earthly gold rendered worthless by passing through soiled hands? if not, why should heavenly treasure be? Is a king's commission rendered void, by reason of the unworthiness of the person on whom it is bestowed? *e. g.* a profligate magistrate, or a dishonest counsellor? if not, why should God's commission be? Let the objectors further consider this, that as the Holy promised Seed of salvation was neither tainted nor destroyed by passing through the meretricious womb of Rahab, and the incestuous womb of Thamar, so neither can it in reason be supposed that the spiritual seed for the *ministration* of that salvation, has suffered injury, because some of the agents for transmitting it have shown themselves as unworthy the high honor vouchsafed to them, as those pointed out in the former succession. Before the objection can be maintained, it must be shown that Judas, who was known to be the son of perdition from the beginning, and was a traitor, murderer, and thief, was not an Apostle; whereas not only did our Lord so *call* him, and so *employ* him, but "his Bishoprick" was not filled up till after his death.

Objection 9. But the doctrine, at any rate, is of no importance, and therefore you do ill to insist upon it?

Answer. If it be a part of God's *truth*, no man living can possibly tell the extent of its importance. But this all men can see, that, as in the affairs of this world, it is of importance to know that a magistrate, or a herald, or an ambassador has been duly appointed, sent, and accredited, by the king in whose name he speaks; and that, among private individuals, one who acts in the behalf of another has been authorized by his power of attorney; so, if there be any meaning in the term, "Ministry of Reconciliation," applied by St. Paul to the office of the Christian Clergy, it must be of the deepest importance to know, that it has been truly committed to those who profess to exercise it: important indeed, if it be admitted to be even *possible* [which who can deny?] that men's interest in the kingdom of Christ, and *covenant* claim to its privileges, may be in the remotest degree affected by the insufficient appointment of those who administer the sacramental seals, tokens, means, pledges, let men choose what term they like best, of the covenant.—*Perceval's Apology for the Apostolical Succession*, pp. 60—86.

The image of an apostolic *chain* is unhappy; because it presents to the mind the idea of the connection depending upon a *single link;* the very reverse of which is the truth. Rather (as in the excellent Remarks on the *Apostolic Succession, in Tracts on Church Principles*, Masters:) we should employ the image of the *continued and diffused succession* of *the meshes of a net;* an illustration which has this in its favor, that it is the legitimate development of the Redeemer's own metaphor. (St. Matt. xiii. 47.)

Note 5, *page* 164.

This discourse was delivered before the administration of the Holy Communion.

SECOND HOMILY.

Note 1, *page* 165.

This discourse was delivered on Easter Eve, 1852, and published in a separate form, under the title, *The Church Requiescent.*

Note 2, *page* 169.

The word SHEOL occurs 60 times in the Old Testament, and by the LXX. is rendered 59 times HADES, once by a word representing *death;* thus it never was accounted equivalent to *grave.*

Note 3, *page* 176.

Rev. ii. 7. *The* tree of *the* life, *i. e.* Christ's life, and thus probably distinct from that mentioned Rev. xxii. 2, *a* tree of life, designed for the healing of the nations, (or the *unconverted* peoples, as that word invariably means in the Scriptures.)

The rewards of suffering for and with the Lord Jesus are arranged in Rev. ii. and iii. according to the order of the events connected with the Second Advent, as preceding, attending, or succeeding it.

1. Bliss in Paradise. ii. 7.
2. A blessed resurrection. ii. 11.
3. A participation of Christ's *Advent.* ii. 17. (comp. xix. 11, 12.)
4. A participation of Christ's *power.* ii. 26.
5. A participation of his victory. iii. 5.
6. A participation of his established kingdom. iii. 12.
7. A participation of his throne. iii. 21.

Note 4, *page* 176.

A valued friend has directed my attention to the following passage of Origen's, quoted by Mr. Gresswell, (Parables vi. 405.) It illustrates the position of the Homily.

Puto enim quod sancti quique discedentes de hac vitâ permanebunt in loco aliquo—quem Paradisum dicit Scriptura divina, velut in *quodam eruditionis loco*, et ut ita dixerim, *auditorio vel schola animarum*, in quo de omnibus his quæ in terris viderant doceantur, indicia quoque quædam accipiant de consequentibus et futuris, sicut in hoc quoque vitâ positi indicia quædam futurorum, licet per speculum et enigmata, tamen ex aliquâ parte conceperunt, quæ manifestius et lucidius sanctis in suis et locis et temporibus revelentur.—*De Principiis*, ii. xi. 6. Oper. 1. 106. c.—f.

Objection has been taken to the theory of a progressive illumination, imparted by the Holy Spirit, through the Church, in the Church's invisible state. If there be no such progressive illumination, there seems nothing left for us but to embrace the dangerous notion that there is a pause of the soul. The secret history of the objection is plainly this: that the *Church*, as it is invisible, is the medium still of illumination, and that the notion of a dispersion of spirits through the heavenly region, (where a sudden knowledge of heavenly things is allowed,) is thus contradicted.

Note 5, *page* 178.

This is the sense of *κοιμαομαι*, which occurs in reference to the departed, St John xi. 11. Acts vii. 60 xiii. 36. 1 Cor vii. 39. xi. 30. xv. 6. 18, 20, 51. 1 Thes. iv. 13, 14, 15. 2 Pet. iii. 4. The word which represents *sleep* is strictly speaking never used of the departed in the New Testament. In acknowledged metaphor it occurs St. Mark v. 39. St. Luke viii. 52. 1 Thes. v. 10.

In the following passage the author refers to the days of the Resurrection; but surely the Scripture phrases he employs refer *only* to the state of the disembodied spirits, and are never employed to describe the season when the exceeding weight of glory, and the visible image of the Lord Jesus in the day of his triumph will be imparted to the redeemed. The words fitly portray the state in Paradise.

"The condition of the blest in a better world is not likely to be (as some take for granted,) a state of mere repose, of total inactivity, in which they will be occupied in mere contemplation, without having properly anything *to do;* as if "peace" and "rest" necessarily implied utter indolence. On the contrary, there seems every reason to believe that though they will "rest from their labors," yet they will still be employed in doing good offices to the children of their Heavenly Father"—*Scripture revelations respecting Angels, by a Country Parson,* (*Parker*, 1851) p. 27.

⁂ Note at page 53.—The four orthodox sects were founded by Abú-Hanifa, Al-Shafar, Málec-ebn-ans, and Ahmed-ebn-Hanbal. The four Caliph Successors were Abú-Bekr, Omar, Othman, and Ali.—*See Taylor*, cap. xii. and vi.

THE END.

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